

The LUTHERAN



THERE IS NO PEACE IN JERUSALEM

Violence flares near Church of the Redeemer, largest Lutheran church in Palestine



There Must Be Roots

"WHAT ARE YOU DOING in prison?" That is what I wanted to ask the man who had just seated himself before me in our Bible class at the state penitentiary. I could hardly believe that a man with a face like his could be guilty of a crime. In appearance he would fit well in a prosperous business, a comfortable home, and in some official capacity in a progressive church.

But I was there to try to make clear the face of One to whom all must look for mercy and forgiveness and upon whom all must depend for salvation. This man was interested and alert and occasionally quietly said "Amen."

After the class was dismissed he came forward for an interview. He drew on a piece of paper the picture of a tree with root system as well as trunk and foliage. This is what he said. "If one should cut the taproot of the tree it would die. But even though the taproot remains intact if the brace roots are cut, when a storm comes the tree will fall. I have been an officer and a Sunday school teacher in my church. I know what it means to have Christ in my life. I lived happily with my wife for 38 years. We raised seven children. After she died I married a woman whose influence cut all the brace roots of my life. Then the storm came and here I am."

"Perhaps the taproot has not been cut; God can make the brace and feed roots grow again," I said.

"He will! He will!" he said. "I will trust Him and He will make me whole again."

CARL B. CAUGHMAN

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Harriet E. Horn, Carl E. Koppenhaver, John M. Mangum, Assistant Editor. Edmund W. Jones, Art Director. Staff Writers: Oscar Blackwelder, Ralph D. Heim, Margaret A. J. Irvin, Nathan R. Melhorn, Earl S. Rudisill, Julius F. Seebach, Amos John Traver.

COMMITTEE ON CHURCH PAPERS: E. Harry Schirmer, Secretary; the Rev. Herbert C. Alleman, D.D., Edward E. Croll, the Rev. Charles K. Fegley, the Rev. Robert D. Hershey, S.T.D., the Rev. Edward T. Horn, D.D., the Rev. Charles A. Linn, Ph.D., the Rev. T. Benton Peery, S.T.D., Carl Schulz.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. A. J. Arbogast, Circulation and Advertising.

Subscription Price, \$2.50 a Year. Copyright, 1947, by United Lutheran Publication House. Entered as second-class matter, October 29, 1933, at the Post Office, Phila., Pa., under act of March 3, 1879. Printed in U.S.A.

THIS WEEK in *The* LUTHERAN

The Church in the News	- - - - -	Page	4
World News Notes	- - - - -		9
Washington	- - - - -		11
Georgia-Alabama Elects Full-time President	- - - - -		12
What Will Russia Do with the Church?	- - - - -	By Stewart W. Herman	13
Sometimes the church is useful, Soviet statesmen find			
Theologians Talk about the Bible	- - - - -	By E. Theodore Bachmann	15
European scholars hold conference			
By Faith Alone	- - - - -	By Amos John Traver	16
"Justification by faith" is most important teaching			
"Death by Suicide"	- - - - -	By Carl J. Schindler	18
That's the tragic verdict in 13 cases out of 1,000			
New Light on King Solomon	- - - - -	By Robert S. Kinsey	20
Archaeologists have some news for Bible students			
Give Your Right Name	- - - - -	By Dwight L. Miley	22
It's dangerous to conceal your identity as a child of God			
Undefeated	- - - - -	By Albert P. Stauderman	24
About a woman whom affliction can't hurt			
Neglected Warning	- - - - -	By Ralph D. Heim	26
"Know the Bible" study in the Book of Amos			
The Lathrop Family	- - - - -	By Margaret A. J. Irvin	29
Personal Problem Clinic	- - - - -	By Earl S. Rudisill	31
Books	- - - - -		32
Across the Desk	- - - - -	By Nathan R. Melhorn	34
News of the States and Provinces:			
Georgia—36; Illinois: Cairo—36; Nova Scotia—40; Oregon-Washington—41;			
Pennsylvania: Altoona—43; Norristown—44; Wisconsin—45			
In Conclusion	- - - - -		50

Next Week: I SHALL NOT BE AFRAID - - - By a man who found faith

THE CHURCH IN THE NEWS . . .

Methodists replace Lutherans

The "Methodist message and methods" are proving their superiority over the Lutheranism of the Masurian area of Poland, formerly East Prussia, reports Werner T. Wickstrom in the *Christian Advocate*. In one year 23 Methodist churches have been organized, 36 mission points opened, and 9,462 persons received into membership.

Methodist achievement in Poland, says the *Advocate*, "should send a thrill down through the ranks of the church, clear across the nation."

Mr. Wickstrom, staff member of the World Council of Churches, cites the town of Dabrowa as an example of the "failure of the former German church." The German pastor formerly in Dabrowa, Mr. Wickstrom was informed, had appeared before his congregation in S.S. uniform. He told his people that as Germans they "did not have anything in common with that book, the Bible, which was written by Jews, or with that Jew, Jesus Christ." The result was that some members of the congregation stayed away from church until after the war when the Methodists took over.

Methodists are reclaiming churches abandoned by Lutheran or Reformed populations exiled under the terms of the Potsdam declaration. Polish Lutheran bishop, Jan Szeruda, and Methodist superintendent, Konstantin Najder, have agreed to divide up the Masurian villages, and avoid competition. Superintendent of the Masurian Lutheran churches is the Rev. Edmund Friske.

Roman Catholics have secured the largest number of the former Lutheran

churches. Two thousand Protestant buildings in the former German areas are said to have been taken over by Catholics, *Religious News Service* reports from Warsaw. Polish Lutherans are caring for 53 congregations in former East Prussia, 20 in Katowice, and three in Wroclaw (formerly Breslau).

New Testament on the air

By courtesy of Goodyear Rubber radio script-writers have been reading the New Testament. From it they quarry a Sunday evening radio program called "The Greatest Story Ever Told."

First installment (Jan. 26) was the story of the Good Samaritan. Next week came the "Unmerciful Steward." The American Broadcasting Company sends the program to 196 stations.

Newsweek found the program "vastly superior" to the "Light of the World," an Old Testament radio series which comes five afternoons each week over NBC. *Time* magazine spoke of the "nondescript writing and dawdling direction" of "Greatest Story," but was impressed by Goodyear's "attractive new way of handling the commercials. They are omitted."

New voice on "National Vespers," Feb. 2, was that of Dr. John Sutherland Bonnell, who takes over the broadcast continued on Sunday afternoons for nearly 20 years by Dr. Harry Emerson Fosdick. Dr. Bonnell is pastor of the Fifth Avenue Presbyterian Church, New York City.

Radio audience for "National Vespers" is estimated as 2,500,000. During four months each summer the program is provided by Lutheran ministers. It

under the direction of the radio committee of the Federal Council of churches.

Off the air after 14 years of weekly broadcasting is Dr. Walter Van Kirk, who has done the Saturday night "Religion in the News" program. He had to give up because of urgent tasks for the Federal Council.

Catholics pray for Lutherans

"Our part must be one of sympathy and leadership to bring the Lutherans back to Christ. First of all, prayer . . . then, understanding . . . finally, good example."

Thus spoke the Rev. John Coffey of Villanova College at a service of prayer for Lutherans, held Jan. 21 at the Catholic University, Washington, D. C. It was one of eight services on behalf of sheep outside the fold."

"Not only is Martin Luther dead, but his doctrine is dead also," asserted Pasor Coffey. "Luther declared the preminence of the Bible as the sole rule of faith," he continued. "Today, Protestants admit that the Bible is not read and often not even preached."

Catholics also prayed in January for their own people who have strayed from the faith. "We must face the alarming fact that the passage of every year sees some increase in the number of those who were, and who are no longer, Catholics," said the Rev. Peter Duffee.

Oberly goes to Argentina

To Roman Catholic Argentina on Feb. 2 went the Rev. Robert Oberly, ULC missionary on furlough from India. He and Mrs. Oberly were flying to Buenos Aires to stay a year.

Their assignment is to help Lutherans of Argentina write a constitution

for a self-governing church. They plan also to initiate a vigorous program of evangelism.

Lutherans would do something also about their fellow-believers in Brazil. For the theological seminary in Sao Leopoldo there was a \$5,000 gift being sent from the National Lutheran Council. Money was being supplied to secure an assistant for Dr. Hermann Dohms, president of the Rio Grande Synod. The assistant would also have a station wagon, supplied by the ULC Women's Missionary Society.

Women at work

Women made contributions to work in other lands at the WMS executive committee meeting Jan. 27-29. For reconstruction in China, \$30,000. To expand the Baer Hospital, Chirala, India, \$10,000.

The women had five missionaries to offer for election by the ULC Board of Foreign Missions in February: Mildred Ernst of Albany, N. Y., is a nurse enlisting for India. Dorothy Petersen of Elgin, Ill., volunteers for work among Moslems in India.

A new missionary for Japan is Mary Wood of Charleston, S. C. Betty Schaeffer, daughter of the president of the Mississippi Synod, will go to China. Back to India, for service in the Kodai-kanal School for missionaries' children, will go Mrs. August Schmittthener, widow of the missionary who died in the LaSalle Hotel fire in Chicago.

Prospects of closer relationship of Lutheran women of the U.S. in missionary work are seen in a conference scheduled in Columbus, Ohio, Feb. 13. Spokesmen of all women's groups in National Lutheran Council churches will meet to plan a larger conference sometime in the autumn.



Another German coming

There won't be much excitement about Bishop Otto Dibelius. After Martin Niemoeller's stormy travels around America, the Dibelius arrival will probably disturb no one.

The bishop is scheduled to sail for the United States in mid-February, the second German to make a postwar visit to America under civilian sponsorship. Like Niemoeller, he was 100 per cent anti-Nazi, and in a German jail when the war ended. He is now head of the Evangelical Church government in Berlin and Brandenburg province.

In the U.S. the bishop plans to describe "the insufferable load carried by the German masses, and to establish contact between churches and Christians in Germany and the United States." He will probably make no public addresses, but will confer with various church leaders. He may stay for the meeting of the provisional committee of the World Council of Churches at Buck Hill Falls, April 22-25.

And—he may not get here at all. It depends on the U.S. Department of State.

Hitler didn't like him either

"The most dangerous man whom the

State Department could have admitted to this country from Germany," said PM—New York tabloid—about Martin Niemoeller.

The Lutheran pastor whom Adolf Hitler kept as his personal prisoner for eight years is here "to 'sell' America a new, Christian, simon-pure Germany," said PM, a Germany "which has turned its back upon the horrid past and needs only a hand-across-the-sea to become a stalwart crusader in the world fight against pagan bolshevism."

The PM blare was published the day after Niemoeller's first New York speech. In New York, as everywhere else throughout the U.S., the Niemoeller meetings were packed to the doors.

In two months the famous pastor had blazed a brilliant trail. Five thousand heard his speech in St. Louis (and, it is reported, the Concordia Seminary faculty had a little conversation with him afterward). In Louisville 750 had to stand after all seats were taken at the Southern Baptist Seminary chapel. In Chicago the Civic Opera House was not big enough.

Equally as popular as Pastor Niemoeller was his wife, who spoke also in most of the cities her husband visited. She was scheduled for an address in Luther Place Memorial Church, Washington, D. C., on Feb. 16, when her husband was coming to the nation's capital to speak in Constitution Hall.

What Niemoeller says

It was wrong to stand on the sidelines. The church should have seen the Nazi danger sooner than it did. "Suddenly we came to see that the responsibility of the church is a public responsibility and not a private cause," Pastor Niemoeller explains.

Even in 1933, when the church strug-

ple with the Nazis began, there were many churchmen who "treacherously went over to Hitler." Various individuals who joined in the struggle disregarded the denominational lines which separated them. "The pastor of a Reformed Church who joined our movement is my brother, although we recite a different creed," Niemoeller is quoted as saying in Louisville. "But the bishop of my own Lutheran Church who backed Hitler is no church member with me."

"I am a Lutheran and I expect to stay a Lutheran as long as I live," Niemoeller is reported as saying in Chicago. But experience has taught him, he explained, that "the Christian church is not an institution or an organization of creeds alone, but that which is recreated anew whenever the Good Shepherd pleases to be in our midst by His Word and by His sacraments."

The great danger to German Christianity now, said Niemoeller, is that the unity forged in the midst of danger may again break up into a multiplicity of sects, now that the pressure is gone.

The National Socialist philosophy "didn't go deep" among the German youth, Niemoeller told New York newspaper men. The main problem now is to give them a philosophy to replace Nazism. Anti-Semitism is gone in Germany, he said. "Compassion, pity for Jews, and a feeling that what has been done to the Jews has been revenged, not by the Allies but by God, is the outstanding psychic reaction in the nation."

When Niemoeller goes home in March, he will have with him the millionth copy of the Revised Standard Version of the New Testament, published a year ago. It was to be given to him on Feb. 9 when he would make

the principal address at the meeting of the International Council of Religious Education.

To build St. Mary's

The 252-year-old St. Mary's Lutheran Church in London, destroyed by German air attacks, will be replaced by means of funds loaned by Lutherans of America. For two and a half centuries the congregation worshiped in a church owned by the British government.

St. Mary's Church is one of 130 Lutheran congregations in England. Most of these churches are related to Lutheran organizations in Germany or the Scandinavian countries. Since the war pastors of these congregations conduct a ministry among 150,000 German Lutherans still held in England as prisoners of war.

First steps in restoring the property of the London congregation will require a loan of \$28,000 from the American Section, Lutheran World Federation.

Russian Baptists can have seminaries

New theological schools can be opened by Baptists in Russia, Soviet authorities say. A previously established school may be reopened. This information was received from Moscow by *Religious News Service*.

Sunday schools are not permitted, as children are allowed to receive religious instruction only in their homes. Permission has been granted for printing Bibles, but no paper has been supplied. Most recent publication of Bibles in Russia was in 1926-27, when 35,000 copies were produced by government presses.

Four million Protestants attend services in three thousand churches scattered throughout Russia, says Jacob Zhidkov, chairman of the Baptist and Evangelical (Lutheran) Union in the

U.S.S.R. Zhidkov has his office adjoining a large Moscow church, which was Lutheran until 1923 but is now Baptist. He said five services are held in the church each week.

Worried about socialism

The Church of England will face "a grave financial crisis" if the Labor government nationalizes the railroads. Last month Dr. Geoffrey Fisher, archbishop of Canterbury, called churchmen of all religious denominations in Britain to go with him to Hugh Dalton, the Labor government's chancellor of the exchequer, to tell what will happen if railroad securities are called in.

Churches have large funds invested in the rail securities, which would be government bonds yielding lower income. The Church of Scotland would lose one-fifth of its income through nationalization, reported Dr. J. T. Fox of the Aberdeen Presbytery. Dr. Fox estimated that Church of England income from rail securities is \$800,000 a year.

British churches have already sustained an income reduction through loss of royalties when the coal mines were nationalized. Loss of income must be offset by increased church attendance and by "gifts made more regularly and related to the changed value of money," says Dr. Cyril Garbett, archbishop of York.

Bill of rights

Roman Catholics were ready to tell the world what they consider to be the "human rights and fundamental freedoms of all people."

For two years American Protestants have been saying there ought to be an international document defining human liberty. Largely due to church insistence at the San Francisco conference, a "Commission on Human Rights" was

established within the United Nations organization.

On Jan. 29 the Human Rights Commission got a proposal from the U.S. government that it produce an international bill of rights, guaranteeing "economic, social, and cultural well-being." Two days later the Roman Catholic presented the Commission with their own 50-point declaration of rights, issued by the American hierarchy through the National Catholic Welfare Conference.

Eighteen of the rights the Roman Catholics assert are regarding the individual, nine pertain to the family, 10 to the internal affairs of a nation, and 13 to the rights of nations "in the international community." Some of the rights are as old as the Ten Commandments, some as recent as the New Deal.

All people have a right to a living wage, to collective bargaining, and to assistance from society when in distress the Roman Catholics declare. Personal ownership of property is another basic right, say the Catholics, "subject to the rights of others and to limitations in the interest of the general welfare."

As for religious liberty, every man has the "right to freedom to serve and worship God in private and public." On freedom of the press, the declaration upholds the "right to freedom of expression of information and of communication in accordance with truth and justice."

All peoples that "are capable of self-government" have the right "to organize politically and to function as states upon equal terms with other states."

Most drastic right asserted for nations is that each has "the right of access upon equal terms, to the markets and raw materials of the world necessary for its own life as a people."

WORLD NEWS NOTES

Moderation in Mexico

MEXICO'S NEW PRESIDENT, ALEMAN, although a leftist, is starting out with a program of moderation. He seeks orderly development rather than the social and economic violence frequently exercised by his predecessors.

One reason may be that civilians now hold the reins of power after many years of rule by army generals. Aleman is a lawyer, and his official family is made up of technicians, business men, scholars, and lawyers.

Aleman wants industrial development and self-sufficiency for his country, and conditions are favorable except for the unrest caused by the food problem. Only 3.6 per cent of Mexico's land is under cultivation. The plan of communal agriculture proved a failure. Living costs have quadrupled since 1934. The tenant farmers are desperate with hunger. Industrial workers are communistic and troublesome.

Earlier confiscatory laws have scared off investors. Aleman hopes to correct this situation with firmer control of labor, a realistic distribution of land, a comprehensive system of irrigation and electrification, and encouragement of industrial plants by tax exemption for new industries and a "prudential tariff protection," whatever that may mean.

Animals attack

WILD LIFE HAS taken advantage of "civilization's" absorption in war to stage a quiet and fearsome comeback. Wolves are reported as returning to haunts long denied them in many parts of Europe, coming out of the wilds even into towns and cities in such numbers that they have become a menace.

In England, only 10 miles from Lon-

don, foxes have been causing such havoc among poultry at Barkingside, Essex, that the countryside has risen against them in organized hunts. "They kill every fowl in the coops, and take away some to eat!" said one despoiled owner, indignantly.

Citizens of Canada

CANADA RECENTLY celebrated "Canadian Citizenship Week," marking the inauguration of a new law which proclaims citizenship in the Dominion as independent of any British tag. Though Canada has existed as a national entity for 79 years, this is the first time its own citizenship has been legally established and defined. Heretofore the Canadians have been tagged as "British subjects" whenever they traveled or had trade dealings.

The average Canadian will therefore appreciate it the more that now, when Britons come to Canada, they will be classified as "aliens," like any other visitors or immigrants. They must reside five years in Canada before they can be naturalized.

This step is expected to unify the various groups of Canadians; to minimize racial and religious conflicts, the provincial and sectional suspicions; to expedite Canada's trade in countries having strained relations with Britain. Canada's relation to the British Commonwealth is in no way weakened by this citizenship law.

Money for agriculture

ENCOURAGING WORD from China indicates that more than merely military plans are afoot. China will spend \$80,000,000 (American) for national agricultural rehabilitation. A large part of this will be for commercial fertilizer,

and to develop the domestic fertilizer industry.

Some such plants in Canton, Nanking, and Formosa are being rebuilt.

Shipments of 300,000 tons of commercial fertilizer are even now on the way to China, most of the first 51,000 tons going at once to Formosa to boost the badly needed rice crop.

Slow down

NORWAY is alarmed over the low productivity of her workers. She thinks the condition is an aftermath of the Nazi occupation, when the unwilling workers deliberately cut their production to 65 per cent of their normal, and now seem to be unable to recover from the habit.

There are other causes, however—reaction from the physical and nervous tensions of the occupation period, and the general labor unrest and lack of economic adjustments.

We care

"MORE AND MORE C.A.R.E." is the appeal of the "Co-operative for American Remittances to Europe." The abbreviation is happy, for it expresses the rapid expansion of the work of this organization in distributing help from friends in the U.S. to the needy in European countries. C.A.R.E. food packages, sent by relatives and friends, have done much to supplement the starvation diets common among Europeans.

Hate

THE POLISH Council of Assistance to Jews, which rendered remarkable service during the war in helping many thousands of Jewish victims of Nazi atrocities, has enlarged its membership and changed its name to The League Against Racial Discrimination. The change was caused by the discovery

that, although the Nazis were gone, their spirit of hatred and violence had been transmitted to the Polish people. Psychologists studying the situation are astounded at the perseverance of racial prejudice, and particularly at its deep infection of the children.

The outrageous pogrom at Kielce was caused by a nine-year-old boy reciting a lie taught him by a vicious farmer. The boy saw nothing but fun in the violence and death resulting. Fortunately the situation has disturbed both intellectuals and labor leaders. Political, professional and cultural organizations are actively enrolled in the newly named society.

In memory

WHEN MAHATMA GHANDI's wife died (February 1944), a movement was set on foot in her honor which sought not revenge but rehabilitation for the underprivileged women and children of India's 7,000,000 villages. The Kasturba Trust, named after her, has already accumulated \$3,500,000 and is growing. The Mahatma is its general supervisor.

It is intended for the education of India's neglected millions in the rules of health and the means of economic self-reliance. Field workers are chosen from the rural areas, given a course of general education and specialized training. Upon graduation they settle in their own, or neighboring, villages, to demonstrate "the modern requirements of hygiene, sanitation, child care, dietetics, and to stimulate the development of the local folk arts and music and physical culture."

The program is catching on. In Assam, for instance, the villagers have started, on their own initiative, 40 girls' schools within six months.

—JULIUS F. SEEBACH

Senate Bill S 265 aims "To prohibit the transportation in interstate commerce of *advertisements* of alcoholic beverages, and for other purposes." (*Italics mine.*)

The case of alcoholic beverages is simplified a bit by separating beer and wine from hard liquor. The first two constitute another story; the "text" for this week is hard liquor advertising.

Frank E. Gannett, Rochester, N. Y., publisher, was speaking to a group in Washington last week. He declared that 100 million dollars (perhaps the total spent by distillers last year for advertising purposes) would not buy one line for such advertising in any of his 24 papers or one announcement on any radio station he controls. This has been his policy across the years, which has cost him, of course, millions of dollars.

Contrast Mr. Gannett's attitude with that of Time, Inc., publishers of *Life*, *Time*, and *Fortune*. They received, according to available figures, \$8,422,852 from liquor advertising in 1945 and perhaps netted \$8,000,000 after taxes were paid.

I have been in correspondence with the editor of one of America's very distinguished periodicals, who is a personal friend. I have tried to tell him that his paper is dedicated to developing sound public opinion on the highest moral and religious grounds, but that his advertising policy belies and undercuts the central policy of his magazine. His extended reply to my letter does not answer the proposition.

Suppose liquor is legal business—that doesn't make it socially defensible for those who avowedly are committed to the moral-religious basis of society, as

this particular editor is.

And he argues, further, that his type of magazine does not introduce people to drink because it appeals to mature adults, so that his ads only bid one brand against another for people who have already decided to drink. That, in my judgment, is not morally sound social thinking.

A lawyer of my acquaintance, long a prosecuting attorney, has figured that in 82 per cent of all cases he has handled, liquor has featured at some point. His is not an isolated observation as any widely experienced social worker knows. Hard liquor is one of the most influential sociological factors in this nation's life today. Spending 100 million dollars a year on advertising influences people, especially those who let others do their thinking.

S 265 helps to sharpen one aspect of the alcoholic beverage problem, at the point of *advertising*. Perhaps the example of Mr. Gannett and the similar policy of the Arthur Capper publications, as well as the wealthy and morally operated *Washington Star* are clues to those of us who firmly hold that the moral approach to social issues transcends the legal, for it can change and improve the legal.

If certain elements of our citizenry wish to purchase alcoholic beverages, that is their business. But let's take off the attractive fronts of saloons, restaurants, and clubs, and discontinue highly paid ads with color and appeal. Quietly to persuade editors and publishers to take the position of Gannett, Capper and the *Washington Star* is an effective method of approach to a complicated and very difficult issue.

—OSCAR F. BLACKWELDER

Georgia-Alabama Elects Full-Time President

Dr. C. A. Linn resigns 20-year pastorate to become synod executive

Georgia-Alabama Synod has elected Dr. Charles A. Linn as the first full-time president in its 87-year history. The action was taken during the annual convention, Jan. 28-30, in Church of the Ascension, Savannah, Ga., where Dr. Linn has been pastor for 20 years.

The 56-year-old clergyman thus becomes chief executive of an organization whose annual finances run to six figures and whose constituency numbers more than 7,000 persons. He will resign from the Savannah church to take up his new duties May 1. Dr. Linn, who also served parishes in New Jersey, and North Carolina, has been part-time president of the Georgia-Alabama Synod since Feb. 26, 1945, when Dr. John L. Yost resigned to become president of Southern Seminary. In his sermon at the opening session of the convention, Dr. Linn called upon his co-workers to place more emphasis upon the power of God than "upon the problems facing us."

Treasurer R. L. Gnann reported that all but five congregations paid their apportionment in full and 10 overpaid. As a result, apportionment to the synod and the ULC was paid 112 per cent. Total benevolent giving in the synod in 1946 was \$48,323. This represents per capita giving of \$9.60 as compared with \$7.28 per capita in 1945.

Leading congregations in this respect were St. Philip's, Senoia, with an average of \$66.15 per member; Mt. Olivet, Marlow, with \$19.56 per member; and Ascension, Savannah, with \$14.07.

Quotas to the synod's jointly owned institutions were paid as follows: Southern Seminary, 109 per cent; Or-

phan Home, Salem, Va., 32 per cent; and the Lowman Home, White Rock, S. C., 157 per cent. The synod also has paid 113 per cent of its two-year quota to Lutheran World Action.

Mission surveys have been made in Columbus, Griffin, and southwest Atlanta in Georgia, and Tuscaloosa, Alabama. With several still to be made during the year, prospects look bright for establishment of several new congregations in the synod.

Dr. W. H. Greever, Columbia, S. C., retired secretary of the ULC, was official representative to the synod from the United Lutheran Church. He spoke of the tremendous needs now confronting the church, pointing out that Japan now needs 1,000 missionaries and China needs 100,000. He also stressed the great need in India for Christian Education.

Re-elected officers of the synod other than the president are: Secretary, the Rev. T. H. Weeks, Springfield, Ga.; treasurer, Dr. R. L. Gnann, Savannah; statistician, the Rev. D. L. Heglar, Brunswick, Ga.; archivist, Dr. Linn. Four members of the executive committee are the Rev. John R. Brokhoff, Atlanta; Pastor Heglar, Edgar P. Eyler, Savannah; and J. W. Ehrensperger, Birmingham, Ala.

Prior to the convention the synodical Brotherhood held its third annual meeting. The president, J. Hardy Cornwell, Plains, Ga., said there is a Brotherhood in all parishes of synod except two. Dr. James C. Kinard, president of Newberry College, and Z. B. Trexler, president of the ULC Brotherhood, were speakers at the banquet.

—D. L. HEGLAR

What will Russia do with the Church?

By STEWART W. HERMAN

Soviet officials help the Russian Orthodox Church to extend its influence in Europe. Sometimes, when actually necessary, Soviet statesmen go to church themselves

SOVIET STATESMEN are not unwilling to go to church, if they think they have a good reason for doing so. As yet there is no indication that Russians in high office have attended worship for purely religious purposes. The Soviet ambassador to the Court of St. James has attended formal services in London. Soviet Embassy representatives have attended special services at the Russian cathedral in Paris. Even in Berlin, Russian officers are reported to have been present in the small church which for many years has marked the center of Russian religious life in the German capital.

In Hungary I heard that Russians occasionally came to church services but that the contact with the occupying authorities was actually very slight.

A SIGNIFICANT story was brought back from Berlin by Dr. Visser 't Hooft who had spoken with a German pastor from the Russian zone. This pastor declared that there was very little difficulty with the Russian commanders in his district as long as the churchmen were absolutely open and above-board in their dealings with the military. Russian suspicions are aroused only when something seems to be going on which they do not completely understand. On one occasion, the pastor went to the Russian commandant and told him that the Germans of that community were accustomed to going to church on Sunday and that they could not work properly if they were not able to attend services.

The Russian commander thereupon gave orders that no work was to be done on Sunday mornings.

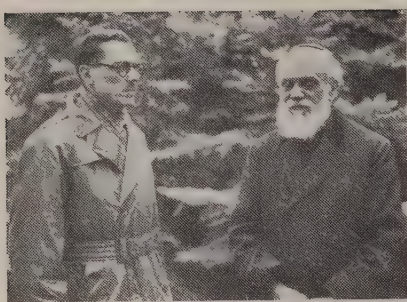
On another occasion a pastor was accused of preaching politics. He denied this accusation, but the Russian officer then asked him whether it was not true that he touched on economic and social subjects. The pastor replied that it was his Christian duty to proclaim the Ten Commandments.

"What are these commandments?" asked the Russian officer. This was the opportunity that the pastor had been looking for and he quoted the entire table of the law while the officer listened intently.

"But that is wonderful!" exclaimed the officer. "Everybody should know such commandments and obey them." He and the pastor parted on the best of terms and there has been no further difficulty regarding the pastor's preaching in that church.

These may be merely a few straws in winds which today are blowing in all directions. The possibility that Russian armies may be influenced by the things they meet in the occupied countries should not be underestimated. That is the best reason why the hand of the churches throughout Europe should be greatly strengthened in this critical year when political standards are no longer sufficient to provide adequate foundations for peace.

During my recent visit to Hungary, I called on Bishop Zubkovics, head of



Bishop Zubkovics with Dr. Stewart Herman

the Serbian Orthodox community which numbers 40,000 souls. He recounted a recent visit which he had from the Bishop of Munkacs, who was accompanied by a Soviet attache from Budapest and a Partisan officer from the Yugoslav Military Mission. The bishop of Munkacs, a town in Ruthenia, had evidently been sent to Hungary by the Patriarch of Moscow. He thus became one of the many agents who have been sent abroad into virtually every European country by the Russian Orthodox Church since the end of hostilities.

In view of what has been happening in France and certain other countries, it will be interesting to follow the "foreign policy" of the Russian Orthodox Church during the next few years. In previous articles to *THE LUTHERAN*, regarding the Orthodox situation in France, I pointed out the growth of a French Orthodox church in which Moscow appears to be interested. Some people may look upon such developments as sinister, but there is reason to believe that the Russian state deserves the benefit of the doubt so far as its new interest in the church is concerned.

Pastor Gote Hedenquist has recently returned to Geneva from Romania where he visited the Romanian Patri-

arch, who had been to Moscow. Hedenquist was told that the Romanian Orthodox church would work together with the Russian Orthodox church in the future and that probably no major decision would be taken without consultation with Moscow. Some Russian officers and soldiers in Romania appear to have participated in the religious life of the country and one Russian colonel, who declared that he was an "Evangelical Christian," is quoted as stating, "The Russian Church is really Christian." He pointed out that people go to church because they believe in the Gospel and that the popularity of the church at the present time is owing to the thoroughly Christian stand which the Russian churches have taken.

In every European country there are minorities of Orthodox people who are looking with eager anxiety toward Moscow to understand exactly what the Patriarch is trying to do. Much of the future of Christendom depends upon the extent to which the church within the Soviet state can imbue the Union of Soviet Socialist Republics with a new Christian idealism.

For example, we have heard from Finland that the Orthodox minority there has been in touch with Moscow and that the Russian patriarch is inclined to be lenient with the Finnish Orthodox, if they return to the bosom of Mother Church. He has actually agreed to allow the Finns to observe the "new" calendar *except* for the high festivals! This means that Christmas will continue to come 12 days after our Dec. 25, and would therefore actually be celebrated on Jan. 6, according to the western calendar which was revised over a century ago. This is not the sort of "leniency" the Orthodox minorities are seeking.

By E. THEODORE BACHMANN

European scholars hold conference in Switzerland

IN THE SECLUSION of the eighteenth-century Chateau de Bossey, near Geneva, Professors Karl Barth of Basel and Anders Nygren of Lund dominated in a gathering of 29 theologians met to discuss the authority and meaning of the social and political message of the Bible. From Jan. 5 to 9 the Ecumenical Institute's chapel, dining hall, bedrooms, were a-hum with the voices of men talking shop on a subject which will probably loom large in the program of the first Assembly of the World Council of Churches in 1948.

Among the invited members of the Conference were eight Lutherans, all except the writer being from the Scandinavian churches. Professors Nygren, Aalen (Oslo) and Soe (Copenhagen) presented three of the eight papers, while genial Dr. Nils Ehrenstrom, director of the World Council's Study Department, was chairman. Among the dozen Reformed theologians, Karl Barth was the center of interest, while three other Swiss professors, and others from the Netherlands, Czechoslovakia and Hungary were among the participants. England's Heaton (Anglican) and Marsh (Congregational) injected Anglo-Saxon views. Colorful and stimulating Father Georges Florovsky of Paris was there, speaking more for himself than for Russian Orthodoxy. General Secretary of the World Council,

W. A. Visser 't Hooft, contributed some sharp insights. Notable absentee was Barth's one-time disciple and present theological competitor, Professor Emil Brunner of Zurich.

"Once again," said Ehrenstrom, in launching the Conference, "Biblical citations are winning renewed significance in the works of leading theologians, and the Bible is coming into the center of ecumenical thinking." Barth's 12 theses on the authority and meaning of the Bible proved a case in point, and were a summary of his understanding of the Word of God as contained in the Scriptures. He emphasizes that "the ecumenical unity of the Church depends upon the extent to which Biblical truth and authority are given pre-eminence." Considerable discussion developed over Barth's interpretation of the Word, but there was general agreement that Jesus Christ is the key to the meaning of Scripture.

"Our human existence," declared the irenic Anders Nygren of Sweden, "is constantly being lived under the sway of foreign powers, be they physical, like an army of occupation, or spiritual, like sin." He added, "The Bible is the message that God has acted in Christ to liberate man. The proclamation of this message is a continuation of this divine action." Taking a position which impressed some as being more tenable than Barth's, and giving due attention to the historic forces with which Christianity must contend in every age, he concluded, "Tradition and the Church's confessions are conservative, but the

Dr. Bachmann, professor at the Lutheran Theological Seminary, Chicago, is now in Europe as liaison representative of the World Council of Churches to the military governments in Germany.

Bible releases dynamic, reformatory power which ever renews Christianity."

One of the sharpest comments against Barth's earlier assertion that "the Word of God is nowhere really present except in its proclamation" was Leiv Aalen of Oslo. He asserted, "Faith in Christ arises in that the Holy Spirit affirms the Word of God which is already present in the Bible and convinces man of its divine truth when the Gospel is preached to him."

Perhaps typical of Continental theological thinking, there seemed a disinclination to probe the problems which are to be solved with the help of the social and political insights of the Bible. Some questioned whether the Bible as such offers "a social and political message."

For Lutherans in America the Con-

ference at Bossey may be an encouragement. Even though the German theologians, originally invited, could not secure permission to travel, the capable participation of the Scandinavians pressed for a fruitful meeting of minds between Lutherans and Reformed. With the representatives of these two continental heirs of the Reformation wrestling for a renewed recognition of the indispensability of a Christo-centric Bible, one can see the beginnings of an ecumenical theology. Britain, America and Continental Europe, to say nothing of Africa and the Orient, may well be drawn more closely together when the grounds and aims of fellowship in the ecumenical movement are seen with the single eye of faith, which both discerns the times and reads the meaning of the mighty Word of God.

By Faith Alone

By AMOS JOHN TRAVER

Of greatest importance among Christian teaching is that of "justification by faith." Here is a simple explanation of what it means

WORDS FAIL US when we try to speak of spiritual things. All that is meant by "justification" could never be packed into that one word. Like so many of our theological terms it comes from the Latin. Literally it means "to make just, or right." Our consciences tell us that we are not right with God. We have not kept perfectly the pattern He has drawn for our lives. We have not loved God with all our heart, all our soul, and all our mind. Nor have we loved our neighbor as ourself.

Only Jesus was perfectly right in His attitude toward God and man. He is the living pattern for us. To be perfect we should have to be like Him. Who would presume to claim that likeness? No, we join sincerely each Sunday in the confession "we are by nature sinful and unclean, and have sinned against Thee by thought, word and deed." We cannot make ourselves right, we "flee for refuge" to the mercy of God for our forgiveness.

Dr. Traver is a professor at Hamma Divinity School, Springfield, Ohio.

THE LUTHERAN CHURCH was born in the glorious discovery of Martin Luther that our only hope of being made just

The Lutheran

was in God. He found no certainty of being justified in the teaching and practice of the Roman Church. He had been brought up to think that he could secure salvation by his own acts. By self-denials, by ceaseless prayers, by deeds of charity, by fasting, by winning the mediation of Mary and the rest of the saints, by numberless rites and ceremonies—by all these means prescribed by the Church, he sought vainly for the assurance of forgiveness. Then the head of his monastic order, the good Spalatin, led him to study the book of Romans and particularly Romans 1:17, "The just shall live by faith." In that verse he found what he had been seeking, the way to become right with God.

In order to emphasize his discovery of faith, he added the word "alone." It is not in the original writing of Paul, but it is fully in the meaning of Paul. There is nothing, absolutely nothing, that we can do to make ourselves right with God. The Roman Church was teaching that we could and must do certain things in a kind of partnership with God in our salvation. Luther said that was like "making Christ only a patch on the garment of our own righteousness." So to make it very clear that Jesus Christ saves us, Luther proclaimed to the world that justification is by faith *alone*.

NOT EVEN FAITH justifies us. It is only a receptive act on our part. Because we trust the promises of Christ we accept what He has done for us. God offers to make us right with Him, the moment we take Him at His word. He does not forgive us by saying that perfection is not necessary. Righteousness is still the standard for salvation. By faith the righteousness of Christ becomes our righteousness. His law is satisfied and the believer is justified.

The word "justification" is a legal word. It suggests a court in which God is the judge and we are under indictment. It is easy to think of Jesus as our attorney, who pleads our case, offering His own perfect life as payment for our sin. This is not at all the true picture, for it may suggest a stern judge on the bench who very impersonally accepts the payment and cancels the penalty. Remember that God was in Christ reconciling us to himself. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." God in Christ identifies himself with the sinner. Because He is perfectly holy He gives himself. We must never think of sin as something light and relatively unimportant. Because God is himself He cannot ignore our sin and, like a spoiling father, easily forgive sin. Sin costs. God himself accepts the penalty. Faith is the acceptance of that which He has done. We believe, He justifies.

FAITH IS NOT A CREED, though a creed is the statement of faith. Faith is child-like trust in Jesus Christ. Years ago I heard G. Campbell Morgan give this simple illustration of faith. He was down in the coal cellar. A truckload of coal had been dumped into the bin. The truck had left and the trapdoor was still open to the sidewalk. It was dark in the cellar and Dr. Morgan's little boy came to the edge of the opening and looked down. He could not see his father. Without thinking Dr. Morgan said, "Jump," and almost before he was ready to catch him, the little fellow was in his arms. That is the trust of a child. He knew his father's voice and that was all he needed to know. It is this unquestioning trust that finds us our place of refuge in the Father's arms.

"Death by Suicide"

By CARL J. SCHINDLER

That's what the coroner must write regarding 13 out of every 1,000 deaths.

How can self-destruction be prevented?



An automobile stops near the end of a long bridge. The driver gets out, walks a little way, then comes back to the car. He gets in, as if he is going to drive away. Abruptly he opens the car door again, walks out toward the middle of the bridge, and . . .

SUICIDE IS ALWAYS a tragedy. Religious teaching and social custom have erected strong barriers against it. Some states still classify attempted suicide as a criminal offense. Families experience untold anguish when one of their members takes his own life and appears unbidden before the throne of God.

Yet, suicides happen with distressing frequency. It is estimated that 10 men and three women out of every thousand persons will eventually kill themselves. This estimate accounts only for officially recorded deaths by suicide; if one adds the unsuccessful attempts and the many instances in which a sympathetic coroner files a certificate of death by accident, suicide is even more common than the statistics indicate.

What do we actually know about this strange evil? Vital statistics furnish some data. Suicide occurs more often among men than women, more frequently among the white than the colored population. It is rare in childhood

and adolescence, rises with age, and finds most of its victims among people past middle life. Wealthy and educated people take their lives more frequently than people of the lower income groups. The rate is high among the desperate, the poor. Social tension seems to be a contributing factor to such an extent that a sociologist has stated: "Where there is no striving for leadership and no desire for personal recognition and prestige, suicide is infrequent."

Social conditions alone can hardly be held responsible for individual cases of self-destruction. Many people experience financial losses or social humiliation and learn eventually to come to terms with their changed situation.

CAN WE DISCOVER any temperamental or emotional peculiarity that distinguishes the potential suicide from his fellows? While it is often difficult to distinguish the actual motive from the superficial reason, a few characteristic factors occur in almost every case. The most outstanding feature is the loss of a beloved object. When a loved one is suddenly removed by death or physical separation, the emotions react with severe shock. In time, however, new interests and new friends take the place of the old ones and somewhat compensate for the loss. Individuals who are unable to make this transition become serious suicidal risks. A love object need not always be a human being

Carl J. Schindler is pastor of St. Paul's Church, Wilkes-Barre, Pa., chaplain at the Retreat State Hospital, and author of "The Pastor as a Personal Counselor."

people have been known to take their lives over the death of a pet or the loss of a home.

Another factor is a powerful, aggressive drive. Some psychologists go so far as to assume that the taking of one's life always serves as a substitute for homicide. The many instances in which murder precedes suicide lends some strength to this theory. But even those who question the identification of murder and suicide, recognize that revenge is a powerful motive in many suicides.

It is as if the person taking his life wished to say to his environment: "You are responsible for my death; had you treated me differently, I would not have found it necessary to take this step." Certain individuals who have always been unable to express their resentment in other ways, choose suicide in order to give vent to their feelings. Closely allied with this motive is the sense of inadequacy that commonly occurs in the psychoneuroses. A person who feels excluded from society for either subjective or objective reasons, such as age, illness, or misfortune, may commit suicide to find relief from tension and at the same time punish his unsympathetic environment.

THE GREATEST RISK of suicide exists in those mental illnesses in which depression is a prominent feature. Long periods of worry, feelings that life is worthless, a morbid sense of guilt, the experience of being mentally tortured or the queer sensation that nothing is quite real, are warning signals that call for immediate hospitalization. Depressed people as distinguished from hysterics will frequently not only threaten suicide but actually carry it out. This writer knew a mental patient who retained a desire to commit suicide for 35 years. She spoke about it

freely and as a matter of fact, and took her life when after all these years a slight mistake in hospital routine gave her the first opportunity.

An understanding of the causes of suicide offers the best chances of prevention. This writer has interviewed many suicidal patients in a mental hospital but never found one who refrained from the act out of consideration for his family. With amazing frequency, however, people have told him: "I wanted to do away with myself, but I knew it to be a great sin. I am still a Christian." Others who had attempted suicide and were saved by prompt medical attention have described the urge as so overwhelming that it was altogether irresistible. It would be manifestly wrong to state that a deep religious faith is an unfailing protection, but actual clinical experience shows it to be the most effective restraining and healing influence.

Many suicides can be prevented by giving people a sense of usefulness and acceptance as members of their group. To remove a feeling of isolation is to remove a most powerful motive for self-destruction. A Christian congregation that is alive to its opportunities can do much in this respect.

THE WHOLE PROBLEM of suicide has been obscured by the popular interest in the question whether a suicide is a hero or a coward. Actually it is neither heroism nor cowardice but an individual's extremely destructive attempt to solve a life situation. In cases where the desire for suicide escapes the attention of the family or where it is of pathological severity, suicides will occur. At other times, however, loving consideration and thoughtfulness one for another can go far toward preventing tragic self-destruction.

New Light on King Solomon

By ROBERT S. KINSEY

Men who are slowly uncovering the buried treasures of the past have added much to our knowledge of life in the times described in the Bible.

AN ARCHAEOLOGIST digs up buried cities and brings to light lost civilizations. Thanks to the work of archaeologists in the Holy Land, we have gained much new knowledge about Solomon. As we read the Bible, we get a hint of the pageantry and splendor of his reign. As we view the remains of his reign, uncovered by the archaeologist, we realize what a spectacular king he was! Now we know how Solomon made his money, how he kept order throughout his kingdom, why his kingdom crumbled after his death.

When Solomon ruled Palestine, there were neither industries nor large quantities of grain for export. How, then, did Solomon make money? He cashed in on his geographical location by becoming an international trader. He purchased horses in Kue or Cilicia and imported chariots from Egypt. He sold the horses and chariots to Hittite kings and Aramean kings of Syria. He concerned himself with the lucrative Arabian trade. The spices and the products from the south which were headed for Syria and Phoenicia had to pass through Palestine. Thus Solomon was in the position of tollgate keeper and exacted a toll from every caravan.

A FEW YEARS AGO an American archaeologist, Nelson Glueck, uncovered the seaport, Ezion-geber, which is situated on the northern shores of the Red Sea. "And King Solomon made a navy of ships in Ezion-geber" (I Kings 9:26).

Ezion-geber was the gateway to Arabia. From here the ships sailed every three years for Ophir (South Arabia, East Africa, or India?), and brought back gold, silver, ivory, apes, peacocks, sandalwood, and precious stones. In exchange for these goods, Solomon probably exported horses, slaves, and copper from his mines in Edom.

Please note that Solomon exported copper. He was a copper magnate, a fact learned when Ezion-geber was excavated. In digging up this ancient seaport, students of the Bible were astonished to learn that there were uncovered the remains of smelting furnaces, the largest ever found in the Near East! Ezion-geber was the Pittsburgh of Solomon's day. Copper, not steel, was the metal smelted. The crucibles were built of unhewn and roughly shaped blocks of stones. Reason for establishing the furnaces there is quite clear—there is always a good breeze blowing down the gorge; the engineers took advantage of the breeze by piercing the walls of the smelter with an elaborate system of flues. Wood or even charcoal heated the ore which was mined in the vicinity and Arabah. At this ancient Pittsburgh, ore was converted into ingots of copper which were worked up into finished products, such as, dishes, spearheads, fish-hooks, nails.

SOLOMON HAD NO TASTE for war. He preferred to strengthen Palestine through matrimonial and political alliances. He cemented friendship with

Dr. Kinsey is a professor at Thiel College.

gypt by marrying the daughter of the Pharaoh of Egypt. He received Gezer as a dowry. He married many other foreign wives and in that way won the confidence of neighboring nations. With the Queen of Sheba he worked out a political alliance. Sheba is in southern Arabia; this means that the queen traveled over 1,200 miles to see Solomon. The rich spice trade from Sheba was the reason for such a long and tiring trip. Politics and trade agreements were probably the main topics of conversation. The Bible tells us: "King Solomon gave to the Queen of Sheba all that it pleased her to ask for, besides what he gave her according to his royal bounty" (I Kings 10:13).

EVEN THOUGH AN international middleman, a copper magnate and a politician, Solomon needed money from Palestine. You remember that he carried on an extensive building program which included a palace, a temple, and fortifications. For this building program and to keep up the pageantry of the court, Solomon taxed his people heavily and drafted his subjects for compulsory labor. Palestine was organized into 12 districts. Over each a governor was placed to collect the taxes.

Megiddo was the capital in one of these districts. Here again the archaeologist has brought to light new information. At Megiddo the University of Chicago has conducted successful excavations. Many remains which belong to the time of Solomon have been uncovered. The governor's mansion was found. This large building had a tower from which the soldiers could watch for the approach of an enemy. The most important discovery at Megiddo were the stables where Solomon kept horses. These "stables of Solomon" were built in two units and

included a parade ground. The stables were paved with cobblestones and housed 500 horses. Several feeding troughs were found which looked like small stone bath tubs and were cut from a block of limestone. Megiddo with its city wall, triple gate, stables, and governor's mansion gives a good picture of the type of city which Solomon built throughout Palestine.

SOON AFTER SOLOMON'S death, his great kingdom fell apart. Never again was Palestine strong. What is the reason for such a strong kingdom crumbling?

We thrill to read how Solomon began his long career by praying to God for "an understanding heart to judge thy people in righteousness and to discern between good and evil." Solomon ascended the throne as a humble, God-fearing youth. But as he grew in years he forgot his humility and his dependence on God. He put more trust in politics, money, and pageantry! It is true that he built the glorious temple. He spent seven years on the House of God. Do you recall in building his own palace he spent 13 years! His many foreign wives taught him to worship strange gods. Extensive building programs called for forced labor and high taxes. Solomon forgot the poor man. Power and glamour were brought to Israel, a backwoods people, but this pageantry was a curse for the chosen people of God. After the death of this great king, civil war followed. Soon Palestine, weakened by internal strife, was invaded and the magnificent Temple was plundered by Shishak, the Pharaoh of Egypt.

Solomon did build a politically and economically strong nation. But Israel did not advance spiritually! What good is pageantry without God?

Give Your Right Name

By DWIGHT L. MILEY

A man who is trying to get away with something doesn't want people to know too much about him. That's the way some people try to hide from God.

YOU SURELY DON'T PLEASE any man by saying he is a fool. Calling him that name would indicate that you don't think he has good sense. Perhaps he doesn't know how to get in out of the rain.

Acting in a silly manner isn't the only way of being a fool. There's another, very clever way, and it's much more dangerous. If you look into the older forms of this word we now know as "fool" you find that it also refers to a shrewd fellow who conceals his identity to escape punishment for some evil action.

A man trying to run away from consequences of wrongdoing, who disguises himself as protection against being recognized, is trying to fool people, as children play at fooling one another in the Halloween masks. That's the sense, I believe, in which to consider that verse of the Bible which says, "The fool hath said in his heart, There is no God."

According to this interpretation, the fool is a man who denies God not because there is doubt in his mind as to God's reality or for any lack of reasoning power, but as a deliberate or a self-deceiving device to get rid of responsibilities which are his if he acknowledges God.

FIRST USE of the word "fool" was in referring to a person who distorted his features by puffing out his cheeks,

screwing up his face in an unnatural manner, obscuring his ordinary appearance by smearing his face with chalk or dirt. Of course this was often done before an audience, to make people laugh but on other occasions when evil was afoot the main purpose of distorting the features was to escape being identified.

We know too that the term "Follies" is derived from this same root form and that this term was used to denote a wild sex orgy at which the celebrants continuously wore masks and costumes to obscure their identities. Since the consequences of such wild parties (they are still with us) were shameful and tragic, we can believe that the main purpose for obscuring the identities was to help evade responsibility for anything which happened during the orgy.

BUT THERE ARE COUNTLESS illustrations all about us now. Suppose a person wishes to borrow money at a bank. Definite establishment of identities and signing of obligations go hand in hand in guaranteeing an orderly and beneficial transaction for both parties.

We often see an advertisement of a bank in which the statement appears that it has been "on this same corner" for 50 years. That implies effectively that the institution has been satisfactorily meeting obligations and rendering a needed public service. The borrower identifies himself, states where he lives, how long he has resided there for whom he works, and how long that relationship has existed. He states his income, his ability to repay, lists the

Pastor Miley returned recently from service as an Army chaplain. He is now pastor of First Church, San Francisco.

members of his family, testifies that he is a sober and industrious citizen. All these factors relate to identification and reliable shouldering of responsibility. Such a transaction contributes to the peace and order of society.

But suppose the man needing money is a thief. In that case he sneaks out in darkness to avoid being seen, or if seen may escape identification. He wears gloves to avoid leaving finger prints. He does a dozen different things to hide his identity in order to escape the consequences of his evil action.

Or if the "financial" transaction is in a gambling den, and the place is raided by the police, someone calls out frantically, "Don't give your right names."

IF THERE IS AN auto accident, one driver will stop immediately, go back to the scene and quickly identify himself, stating the extent of his insurance coverage in order to establish his ability to meet any responsibility. He will keep in touch with the other party until the matter is cleared up satisfactorily.

Another driver will speed from the scene in an effort to prevent any witness from identifying either him or his car. It is easy to see how these actions and attitudes affect the peace and order of society.

In the Marriage Service there is a

place for identification—"I, John, take thee, Mary"—and vows relating to responsibility. These provisions are definitely linked to the peace and order of society, and the happiness of individuals. Those who merely play at love obscure their identity and evade if possible any responsibilities which their words or actions might create.

Social confusion with its moral degeneration is definitely tied up with obscuring identity and avoiding responsibility. On the other hand, there is a definite link between the possession of a living faith in God and right social actions.

A man does well to stand up and say, "I am John Smith, a believer in God, a redeemed sinner by the Grace of God in Christ Jesus. I am a member of Christ's Church and of this congregation, and to the full extent of my time, talents, and possessions I shall be responsible for the coming of his Kingdom to my family, church, community, nation and world." Just in that measure can any of us make notable contributions to the untangling of the appalling social confusion marked by refusal and neglect in shouldering responsibilities. These responsibilities have been evaded even at the price of denial of God, even as the "fool" about whom the Psalmist was writing.



O ALMIGHTY GOD, who hast brought the people of this nation into a great heritage; we pray Thee to inspire with Thy Spirit all those who speak where many listen and write what many read, that they may help to make the mind of this people wise, its heart sound, and its will righteous; to the honor of Jesus Christ our Lord. Amen.
(Adapted from The Boys' Prayer Book, 1913)

By ALBERT P. STAUDERMAN

Here's a young woman who has been an invalid 17 years but you'd never know it when you hear her on the telephone

WHEN THERE IS A CAMPAIGN conducted for some worthy cause, such as the Infantile Paralysis Foundation, or the Society for the Control of Cancer, people in this area are not surprised to be solicited by telephone, with the clear, pleasant voice of a young woman on the other end. What many of those people never suspect is that the vivacious voice comes from a girl who has spent 17 years, since her ninth birthday, as the bedridden victim of polio.

The telephone campaigns are only one phase of the lively interest which Doris Lorenzen takes in world affairs. Despite her lengthy confinement, the telephone, radio and a multilateral correspondence with all kinds of people in all parts of the country keep her extremely well informed and better able to comment on the world scene than many a widely traveled radio seer.

Even that wouldn't be too notable, if it were not that she combines with it a cheerful personality and spontaneous gaiety that are well-nigh unbelievable, and beyond imitation.

This unusual assortment of virtues has aroused the interest of many people, some of whom have offered their efforts and means to help. The result, lengthy hospitalizations and many attempted "cures," have done very little physically, except to cause more pain, but they have heightened rather than hurt Doris' interest in her fellow men, their troubles and their ideals.

This indomitable spirit has given Doris a mental development that most

of us could envy. To speak with her you would believe that she was a university graduate, with a string of degrees, and a world traveler. But all this learning has been gathered while she lay almost helpless abed, on the sun porch of her modest home in Teaneck, N. J., her lower limbs useless and her arms and hands severely crippled.

IN 1933, WHEN SHE was 13, she was confirmed at St. Paul's Church in Teaneck, attending the service in her wheelchair. Four years later she received a diploma with honors at Teaneck High School, having completed the work by home study. But she was unable to be present at the graduation ceremonies.

Through all the years, her faith has never flagged. She has studied doctrinal and theological subjects and devoted to Christian teaching, as well as an ardent defender of the brotherhood of man and the rights of minorities. Her interest in her church goes beyond theory. She is the birthday secretary of the large St. Paul's church school, and on their birthdays each of the 500 scholars enrolled there receive a personal birthday card "from the church school," but sent out from Doris' bedside.

Last year there was an attempt at reciprocation. When her own birthday came around, cards bearing the signatures of hundreds of children were sent to her. And on her birthday, a few days before Christmas, a group

carolers from the Luther League trooped into her house to sing a few Christmas songs and to add "Happy birthday to you."

"It was a real thrill," said Doris. "I'm beginning to feel as if I know them."

THROUGH ALL THESE YEARS her mother has been her faithful attendant; while her sister and two brothers have provided a consistent contact with the world outside her window. Her mother says, "Doris has never been any trouble at all, because she's such good company. The only time I regret was when he was at the hospital and I couldn't see her. I'm lonesome without her."

Tippy—who is part poodle—Purry, the cat, and a sweet-singing canary complete the "family" around Doris' bedside.

In addition to her widespread correspondence, Doris keeps in touch with

people by writing frequent articles for the local newspapers and for magazines. To a monthly periodical for the shut-in, *The Open Window*, she is a frequent contributor. Through its columns she conducts a correspondence class in history.

Her philosophy is simple. "People are good to me," she says, "and it's only my duty to do whatever little I can for them."

Every pastor knows that visits to those who have long been bedridden can be depressing things. It is an obligation to call upon them, to bring a message of comfort and a word of cheer. Exactly the opposite is true of Doris. Whoever spends an hour with her comes forth inspired and refreshed, knowing anew the truth of the saying that all things work together for good to them that love the Lord.



ON THE SPOT

IN THE HIGH SCHOOL class the teacher had just given a lecture on gambling and rackets. "Our city is one of the worst in the state when it comes to gambling, the numbers racket," etc., were his words. No one disagreed with him.

Then the subject somehow shifted to sports and the coming Army-Notre Dame football game. The teacher, an ex-GI, was all for the Army and of course there were some who came to the defense of Notre Dame.

At length the teacher thrust his hand into his pocket and pulled out a piece of money, exclaiming, "What will you bet that Notre Dame will win? Here's mine on the Army."

One lad somewhat more alert and brave than the others came back with this statement: "Just a few moments ago you complained about gambling and betting. Did you ever stop to think that it's actions like that which encourage such crime?"

Amid an accusing silence the teacher put his money back into his pocket while his face got red; the subject was immediately changed.

GEORGE J. BALSLEY

STUDIES IN THE BOOK OF AMOS

By Ralph D. Heim

The Scripture reading is Amos 4:4-12.

AMOS IS IN THE MIDST of his third sermon on Israel's transgression and destruction. There is good reason to believe that he may be speaking at Bethel.

Some eight hundred years later and not many miles away, Jesus would say (Matthew 6):

"Take heed that ye do not your alms before men, to be seen of them. . . .

"And when thou prayest, thou shalt not be as the hypocrites are . . . use not vain repetitions. . . .

"Moreover when ye fast be not as the hypocrites of a sad countenance . . . that thou appear not unto men to fast . . . and thy Father . . . shall reward thee openly."

Among the Israelites of 750 B. C., Amos found that same kind of sham.

Already he has taught that Israel's personal and social immorality is not her only offence. She is guilty, also, of false, even wicked, religion (2:7, 8). Her very altars will suffer for it (3:14 and 8:14).

In time he will declare that the people's resort to their shrines is vain, for God is not in them (5:4-6). Still later he will rise to his loftiest height as prophet when he deals with "righteousness versus rites" (5:18-27). Before he finishes, too, he will present the vision of a temple falling on the heads of the worshipers in it (9:1-4).

Here (4:4, 5) he emits a fiery condemnation of this false religion which must have seared his hearers like molten lava.

PRESUMABLY THEY WERE VISITING their shrine in order to meet God in all his holiness. To him they would confess their sins and by him be purged of them. Then they would go forth to do his will more fully.

Amos knew the truth about them. Some of them were no more than pretending hypocrites. They were shamming about it all, making a display of religion they did not have. Some, even, were using robes of religion to camouflage their lives of sin.

In others, the mind was at mischief. In moments of reality they dully felt the truth about themselves. Yet they were weak and caught in currents which kept sweeping them along.

For such, the road to Bethel was the easy road. This pilgrimage, these sacrifices, this exciting festival, these ceremonies spared them the heavier demands of ethical behavior in daily life. The more crimes they committed, the harder they practiced what passed for religion. Then the more crimes they felt free to commit. So it went, in an ever-enlarging spiral of self-delusion.

Still others were treating God like a shyster lawyer who, for a fee, delivers his criminal clients from their just punishment.

THUS, SOME of the falsity at Bethel was intentional and some was not. Yet it rightly drew the ire of Amos upon the whole sorry performance.

As usually happens with such people, they overdid it. Thus they treated their day to the spectacle of "too much religion."

Amos mimics their spirit and taunts them with a satire of it. In biting sarcasm he exclaims: "Come to Bethel, and transgress; at Gilgal, multiply transgression." That is not the use to which shrines were dedicated, to say the least!

"Bring your sacrifices every morning." Only once each year was required by ceremonial law! "And," according to a modern version, "every three days your tithes." But only once each three years was expected! "And offer a sacrifice of thanksgiving with leavened bread was proper but they thought they could improve on the specifications!

Amos' irony continues when he calls on them to "publish the free offerings." Everybody recognizes that such boasting is bad taste. The New Testament abundantly condemns such evidence of pride! It was in the same spirit Amos closed with the cutting remark, "For this liketh you." That behavior pleased the people, but not God!

How accurately that mirror of words reflected the mockery they were making of their religion! Did they understand and heed Amos? Or, did they do what the Pharisees did to Jesus who berated their error?

SOME HAVE said that Amos has little or no tenderness. The succeeding verses should still such criticism. Amos had love for men and he knew the love of God. He did have a terrible message to deliver for God and he delivered it unsparingly. Yet he loved these people to whom he had to speak as he did. He knew that God, too, loved them.

Here Amos discloses how he understood the yearning in the unrequited heart of God. You can sense the pathetic affection of a father whose child, he hopes, will learn by disaster to be-

have more wholesomely.

God has tried, so hard, to bring these people to their senses. They had a high destiny which he had given them. He strove to help them remember it and serve it. They could have known the right and done it. They need not have deteriorated morally until even their religion was a mockery. They could have been spared this terrible fate to come if they had responded to his loving care.

Amos mentions no less than seven chastisements which God administered in the effort to accomplish his purpose before it would be too late. Each had been an urgent call to repentance. Yet every divine forewarning had failed.

AMOS PUTS the narrative about it in five stanzas which make six verses in our Bibles. Each stanza introduces the calamity, then describes it. Each closes with the touching refrain, "Yet ye have not returned to me, saith the Lord."

There had been (1) famine—"clean-ness of teeth" and "want of bread." But the people had not viewed that trial as God's call for their return to his ways of living (4:6).

There had been (2) drought of a spasmodic sort. It had occurred just when their crops had most needed rain. It had been broken in an extraordinary manner for there would be showers at one place and not at others. People had to go first to one city and then to another for water.

That was a rather spectacular invitation of God. Yet the people had not recognized it as his summons for his children to hurry home (4:7, 8).

Then (3) fungous diseases and (4) insects had stricken plant life. What blight and mildew did not destroy the locusts ate. Yet the people followed their wayward paths (4:9).

Similarly (5), plague hit their military camps. Already their (6) losses in battle had been terrible enough. Now the odor of death was unbearable. All these, too, had no good result (4:10).

Even (7) natural disaster—volcanic action or an earthquake like that which destroyed ancient Sodom and Gomorrah did not suffice to make them see their plight. A fifth time Amos has to say for the Lord, “Yet have ye not returned to me” (4:11).

IT IS THE END of opportunity (4:12).

Famine and drought, blasting and insects, pestilence and casualties, even convulsions of nature having failed, God

will no longer use such intermediaries. The people have been unable to see his presence and hear his voice in those mediums. He will take the last, and final, the irrevocable step.

“Prepare to meet thy God, O Israel.”

The author of all previous calamities will come in person. What will he do?

There is an awful indefiniteness about it. “Thus will I do unto thee. . . . I will do this unto thee.” That is all.

There is a dreadful finality about it, too. The time for moral and spiritual awakening has passed. They had used up every opportunity for salvation. God is not mocked. They have sown the wind. They will reap the whirlwind.



WHERE

THE OTHER EVENING I returned from a public sale where I had bought a statue of Christ. I placed it on my desk in the study. A little later my wife picked it up to take it to the living-room. Whereupon a five-year-old neighbor girl who was standing by my desk admiring the statue, said, “*Where are you going to put God?*”

I think more and more about that question. It would be well for the whole world to think more about it.

LESTER M. UTZ

YOU CAN'T ALWAYS HIDE

EMERSON, when looking at a bust of himself being made by a sculptor, said, “The trouble with that bust is, the more it resembles me the worse it gets.”

That's probably the experience of every devout believer. The more he comes—by the grace of God—to see himself as he really is, the less satisfied he becomes.

The help the Gospel gives us is to show us how to face what we are without going to pieces, and do something about it.

There is nothing more pathetic than to see old people trying to cover the ravages of time and, as some say, “To look good.” The trouble is, the more our external appearances resemble the shabby idols of our souls, the worse they become. It's much better to face the truth about ourselves, and give God a chance to help us out.

WALTER COWEN

Repairs Needed

It's TWO WEEKS TODAY since Joan's bed broke down. Jerry has been meaning to do something about it ever since. But today I took things into my hands.

Of course, it was really Mark's fault. He's so proud of his muscles he's always heaving things around. This time he picked Joan up, kicking and squealing, shouted, "Watch her bounce!" and threw her on the bed.

She didn't bounce. There was a sound of splintering wood. All the slats on one side hit the floor and the mattress slanted after them.

The surprise and consternation on Mark's face spoke louder than any protestation of innocence. I couldn't help laughing, although I surely was exasperated.

We examined the damage to see whether Mark could do a repair job, but the board that holds the slats was pretty well shattered. I was afraid that if Mark attempted to fix it he'd have nails poking through the mahogany sidepiece. Jerry, when he saw it, agreed that an expert touch was required—he'd get at it next day. He'd stop at the lumberyard for a piece of wood before he started out to make calls.

AS I SAID BEFORE, that was two weeks ago. Each day something unavoidable has turned up. Today I waxed unpleasant. Jerry listened with such disarming friendliness, I began to feel ashamed of myself, even though my complaints were justified.

He agreed with me that it was too bad for our daughter to have her bed-springs supported on packing-cases. It was too bad to have everything in our

home neglected in favor of attention to the church.

Yes, he was probably putting off what he didn't want to do, although he wasn't conscious of such reluctance. Indeed, I did do my part in helping with the affairs of the parish and I was quite right in feeling the affairs of our home could stand a little more co-operation from him. He would get his coat and hat and go to the lumberyard!

But no matter how hard he tried to sound like Casper Milquetoast, he couldn't keep the twinkle from his eye. It took will power to hold onto my indignation.

He was actually reaching for his hat and coat when the phone rang.

"That," I said, "sounds ominous."

"SUPERSTITIOUS?" he grinned. "Yes, Miss Fields?" Suddenly he was serious. "Mr. Hedges' father? What hospital? They think it's critical? Of course, I'll go at once. Will you call the office of the Presbyterian church and tell them I can't be at the ministerial meeting? And ask Mrs. Bach to chauffeur my crowd to the released-time meeting at the YMCA."

Ordinarily, I would have had plenty to say about his letting me think he was going out to do an errand to please me, when he was really due at the Presbyterian church anyhow. I filed the matter for future reference. This was definitely not the time.

"Mr. Hedges' father has been taken to the hospital. He's in a coma, but the family would like me to be there in case he rallies. Sorry about that bed, dear. I truly meant to fix it for you,

but you see how it is?"

AFTER HE HAD GONE, I thought for a time of the Hedges' family. How worried they must be. I was glad Jerry could be with them.

But I really hadn't made any progress in solving the problem of Joan's bed. She was still on packing-cases and apparently she would be indefinitely. For I had no hope that the following days would be any less full for Jerry. The evangelism committee of the congregation is sponsoring an every-member visit to stimulate attendance at the Lenten services. Mr. Bach is in charge and accepting his responsibility very well. Yet in every visit of this kind there are things the pastor can't avoid. With Lenten talks to prepare, extra responsibilities of various sorts, there's no use expecting my husband to concentrate on being the family handy man.

I called Mrs. Sullivan and learned that the only man she knew who could do the kind of work I needed was one named Bean who lived near Main Street. He was not in the phone book, but her directions seemed clear. I tied on a scarf and set out.

That part of town was new to me. It was a sort of "left-over" area—neither large and sprawling like the section where the Sullivans live, nor small, modern and compact like our own district. The houses were small, unpainted and equipped with sagging front steps.

A dingy sign on one of them announced, "Philemon Bean, Cabinet-maker." I mounted the steps and rang the bell.

The clear peal was answered by a tiny bird of a woman. Her eyes, nose and chin were sharp and her movements quick. When I had explained my errand, she ushered me into a tiny "parlor" and darted off to call "him."

While I waited for "him" to appear, I looked about me. The carpet was worn and dull but spotless. The china ornaments on the mantel were gleaming, the window curtains mended here and there with dainty stitches.

THE LITTLE OLD MAN who came to talk to me was as clean as the room. His cheeks were pink and almost youthful, as though trying to contradict the evidence of stooping shoulders and near-sighted blue eyes.

"Hear you want me to fix a bed for you?"

"Could you?" I explained my difficulties. Then for no particular reason I added, "My husband was going to do it today, but he was called to the hospital to see Mr. Hedges' father, who isn't expected to recover."

"Hedges? Not John Hedges?" The old voice quavered.

"Why, yes," I stammered, appalled at the effect of my remark.

The pale eyes overflowed as Philemon Bean fumbled for his handkerchief. "I can't believe it! Not John!" he sobbed. "No one will ever know how good he's been to me. How many times he's help me out!" He turned blindly toward the door. "Mother, mother, John Hedges is dying!"

His wife rejoined us, more than ever like a worried little bird. I tried my best to comfort them, marveling that so quiet and inconspicuous a man as Mr. Hedges should rouse such an emotional storm in the hearts of these old friends. How could I have been so careless as to make a man's passing the topic of casual conversation! Was I growing so accustomed to death and birth that I could think them all in the day's work?

I left as quickly as I decently could. Joan may be on packing-cases a while longer.

Personal Problem Clinic

Married a Catholic

I was reared and confirmed as a Lutheran. My mother was a good church member—very active. Father was interested, but he couldn't attend regularly because he was a member of the city fire department.

After graduating from a school of technology, I came to St. Louis, and fell in love with the girl who is now my wife. She is a Catholic. Being deeply devoted to her, I yielded to her persuasion to join the Catholic church just before we were married.

I've never been satisfied with my new church connection. I don't understand what it's all about, and I still feel that the Lutheran church is much better. Our differences in religious views have made family life a tense, unpleasant experience. At times we lose control of our feelings and our differences are expressed in ugly words. Home isn't what it ought to be.

We have two children, a boy of six and a girl eight years old. They have been pretty hard to handle, for Agnes and I can't always agree on what should be done. Since we pay so little attention to the church, the youngsters haven't had much religious teaching. The girl is a real problem. She won't listen to us, and I am wondering what wild thing she'll do next. She's not afraid of God, man, or the devil. I've thought of putting her into a parochial school. Maybe the sisters could control her. But there's no parochial school near us.

Here's one of the many tragedies of mixed marriages. It's pretty late to talk about such a situation.

You married a Catholic, and you did it with your eyes open. Now you should go the very limit to live up to it and to make a success of your marriage. Of course, you'd have a hard time trying to agree with all the teachings and practices of that communion. You're

really a Lutheran at heart. In the Catholic church there are many things with which Protestants agree. And about the others it's futile to argue.

It's up to you to make the best of a bad bargain—don't sulk in your tent. You and Agnes still have a good many things in common—concentrate on those things. And you'll have to get together on ways of dealing with your children. Harmony at this point is a prime requisite for happy home life. Go to church together. Worshiping together will help you to see eye-to-eye in many other matters.

Begin by having a pleasant little family party, with games, songs, and storytelling. While everyone is in a good mood talk over family affairs, in a pleasant way, avoiding the most unpleasant items. Try to arrive at a few simple arrangements which will harmonize with the better ways of the children and will touch the controversial points lightly—a first step. Avoid being arbitrary or unreasonable. Try to see the youngsters' viewpoint, though you can't go along with all of it.

Have as many pleasant times together as possible. When the children realize how human their parents actually are and how friendly they can be, the barriers which have separated you may drop. Both parents should work for the confidence of the children. Answer all questions honestly, dropping inhibitions. If possible, start family devotions. This democratic procedure may go a long way toward solving your problem. A straight line isn't always the shortest distance between two points—indirect ways often win. Human nature, however, is not predictable. Do your best and pray God's blessing on your efforts.

—EARL S. RUDISILL

QUESTIONS for the "Clinic" may be sent to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pennsylvania.

Samples of Lutheran Preaching

Christ or Confusion. Edited by H. Torrey Walker. Muhlenberg Press. 171 pages. \$2.

Lutheran preaching is, characteristically, parochial. It grows out of the intimate relationship of the parish, the interaction of pastor and congregation. This is its strength. And also its weakness. This volume of Lenten sermons by 18 pastors from a variety of parishes illustrates both.

These sermons are strong—in spite of certain technical weaknesses that some of them exhibit—for they reflect accurately the shepherd hearts of the men who preached them. These are not literary productions. They are genuine sermons preached to real congregations. The men who preached them knew the men and women who sat in the pews and listened. That is why these sermons are living things—they are intended to meet the need of this lonely wife, that bewildered teenager and yonder uncertain questioner. Doctrine, exegesis, language, style are only means to an end. In this vital matter these sermons reveal the spirit of the Saviour's ministry (Luke 4:18-19).

The strength of these sermons lies also in the fact of their faithful adherence to evangelical Christianity. Men who really know people and who desire earnestly to meet their needs *must* preach like this, for only the full-orbed message of the Gospel in its word of sin and grace can supply these needs. If these sermons are an accurate sample, the pulpit of the United Lutheran Church trumpets a clear note.

However, this volume also reveals some of the weakness of contemporary Lutheran preaching. Some of these sermons are too brief to give adequate treatment to a great theme. (If it be protested that only short sermons can be popular, it should be noted that the longest sermon in this book is contributed by Paul Scherer!) Others would be even shorter if a wise hand would prune needless words—why do men suffer from the delusion that four adjectives are better than one?

Sometimes there is a certain impatience shown toward precision and scholarship

in matters of exegesis and doctrine. Most frequently there is evident an unawareness of the large issues of contemporary thought and life. If these preachers read widely and wisely in literature, biography, the physical and social sciences, for example, few of their sermons reveal it. Cannot these weaknesses be overcome, while we retain those things that make our preaching effective?

Mr. Walker has edited a fitting successor to the earlier volumes in this Lenten series that were produced by Dr. Strodach.

JOHN SCHMIDT

Who Will Save the World?

Last Reprieve? By Edwin McNeill Poterat. Harper. 105 pages. \$1.

This little book is a provocative plea for a search for moral guidance. Civilization in an atomic age, may have both power and security. The author not only concurs with the endless spate of those who contend that now our problem of world happiness and peace is basically and conspicuously moral, but he makes a worthy contribution by suggesting what group could project a normal consensus for a salutary world order.

His thesis is that scientists in the fields of history, anthropology, sociology, biology, psychiatry and psychology, and physics, with the moral data that each of these could bring from his specialty to an international conference, when pragmatic minds would consider truth and facts unbiased, could develop, validate, and promulgate

an ethical code beneficial to international moral order and education.

In an erudite style the author substantiates his theme. One may disagree with his suggestion but will find the book one of the most stimulating yet written on the problem greater than atomic energy, the moral controls necessary for world order. His argument contains more light than heat.

ROBERT F. SHELBY, JR.

Discovering Yesterday

Light from the Ancient Past: The Archaeological Background of the Hebrew-Christian Religion. By Jack Finegan. Princeton University Press. 500 pages, 204 illustrations. \$6.

This book covers the archaeological background of the Bible from 5000 B. C. to A. D. 500, a tremendous scope! Jack Finegan, a pupil of the late Hans Leitzmann and now a member of the faculty of the Pacific School of Religion, does a splendid job. The author traces the history and civilization of the lands which played a role in God's plan of redemption. The reader is able to see how biblical history fit into world history. Many ancient sources, both epigraphical and literary, are used. In no other publication are so many monuments and other archaeological remains described and illustrated with fine photographs.

About 15 years ago, biblical archaeology took a rightful place among the sciences which help us to understand and to appreciate God's Word. No longer is biblical archaeology merely grave-robbing or treasure hunting; it is truly a search for more light! Here is the first reliable text on that subject. The price possibly seems high; but there is no book like it as to scope, contents, and illustrations. The author has selected his material from many periodicals and books. This, together with study and travel, has produced a book for which students of Holy Writ have been waiting.

The book is made up of nine sections: Mesopotamian Beginnings; The Panorama

of Egypt; Penetrating the Past in Palestine; Empires of Western Asia: Assyria, Chaldea and Persia; The Holy Land in the Time of Jesus; Following Paul the Traveler; Manuscripts Found in the Sand; Exploring the Catacombs and Studying the Sarcophagi; and The Story of Ancient Churches. Naturally there are errors and statements with which the reviewer does not agree. On the whole, though, Mr. Finegan is to be congratulated for this needed *opus*. Pastors and other Bible students will receive much academic stimulation from this volume.

ROBERT S. KINSEY

Knowing About People

Problems in Religion and Life. By Anton T. Boisen. Abingdon-Cokesbury. 158 pages. \$1.50.

Here is a little book that offers guidance to the pastor in dealing with big problems. One won't find here the answer to the problems brought to him but he will find what is better, the way to find the answer. According to the author it is his purpose "to help the minister to enquire and think for himself, not to tell him what to think."

This is a book of outlines for study. If followed, they should bring the pastor to a knowledge of his parish and an understanding of his people that would make his counsel most helpful in the face of parish and personal problems. Dr. Boisen's mastery of personal counseling was developed as a pastor and during 21 years as state hospital chaplain. His book gives the student the benefit of the valuable techniques he has developed in this field.

The studies begin with the community and the homes and individuals which make up the community. Then guidance is given in dealing with the problems of the mentally and physically ill, the delinquent, sexually maladjusted, and the alcoholic. The latter part of the book outlines the principles of personal counseling and offers a guide to the pastor's thinking on the general problems every pastor has to face.

RAYMOND D. WOOD

Across the Desk

That most useful of the publications of the United Lutheran Church in America, an annual entitled *1947 Year Book* has reached our desk, somewhat delayed but not less welcome. It is official in contents, its editor being the Rev. Dr. W. H. Greever, for 14 years the capable secretary of the ULCA. He, however, did not originate the series, and we expect his able successor, Dr. F. Eppling Reinartz, to describe in print the first year of his secretarial administration with the *Year Book for 1948* and many following years.

Nevertheless one reads, with sensitiveness to the "mortalness" of all things human, that the current year's annual is the last which Dr. Greever will edit. We claim personal competence to testify to the varied as well as numerous talents of the second secretary of our church. Some idea of the breadth and depth of his literary resources is indicated by his writing some excellent poems, and that opposite (in his case at least) of the factor of imagination, his providing his fellow churchmen with statistics. He himself points to the unique character of this annual by recognizing the co-operation of more than 40,000 persons who were the ultimate sources of data of value in recording the progress of the ULCA during the 12 months of the year. One pauses to contemplate this vast aggregation of persons who in pastorates, church councils, synods and conferences, Sunday schools and other agencies of Christian education, institutions of mercy, committees and commissions provided data for a year's ecclesiastical activities. It is a great fellowship in

whose name Dr. Greever has "stipulated" as the valedictory of his efficient labors.

At this point *Across the Desk* draws upon his relationship to persons and performances of the ULCA to announce that the *1947 Year Book* is not an obituary of its editor. We shall expect continued authorship from his facile pen.

What's in a name?

"Old timers," our contemporaries in the United Lutheran Church, recall a period when the *Year Book* was the title used for a book issued annually by the former General Synod. In those days the General Council's yearly volume in English was called the *Almanac*. There was a parallel issued in German, *Der Kalendar*. During the years preceding and following 1918 when the divisions among the synods constituting the ULCA were in process of disappearing, a combination title was used, *The Almanac and Year Book*. But the essential features of the present form occur in all of them. The first pages were used to provide the readers with a calendar; that is, a page by page division of the year's 365 days (or 366) into months and the addition of astronomical and chronological data.

The Encyclopedia Britannica, under the heading "Almanac," among other interesting items of information refers to the origin of the term as uncertain. It may be Arabic. The first syllable (Al) is unquestionably of that source. But Greek and Latin observers of the heavenly bodies and of current events also compiled data similar in character but tainted with pagan superstitions. The "signs and portents" were an-

nounced and interpreted by persons in whom religious authority was vested. When the Christian Church spread its authority over Europe and other portions of the globe, ecclesiastical affairs had prominence, among them the feasts and fasts, Lord's days and Saints' Days, statistics, outstanding events and prominent leaders.

But what one might call secular activities were also dealt with, and since the information published on the calendar pages could be applied usefully to farmers' planting, to merchants' announcements as well as to church events, almanacs obtained wide and profitable sale among all classes.

In the colonial period of American history Benjamin Franklin was editor and publisher of a unique annual called *Poor Richard's Almanac*. Franklin had come to Philadelphia from his birthplace, Boston, in order to have greater freedom in journalism. He published the *Pennsylvania Gazette* beginning in 1729, and four years later "announced the first issue" of *Poor Richard's Almanac*. Its circulation reached the total of 10,000 copies, "an astonishing number in those days." Its editor deemed it the chief medium of his time in distributing homely maxims and practical knowledge among his fellow countrymen. "As Poor Richard says," when preceding proverbs and expressions of folk lore, ranked as wisdom second to the inspired Scriptures. Many of these sentences and paragraphs are in circulation in our day.

Bigger and better for 1947

Among the books and journals "on file" in the editors' Reference Library in the Muhlenberg Building of the ULCA's Board of Publication, one finds a file of the Year Book (or Calendar) beginning in 1881. It is not incongruous

to comment that growth in size to the present 272 pages and cover reflects the expansion of Lutheranism during the past half century, and especially since the merger year, 1918.

We confess to, a certain fondness for this "book of facts." As has been said of the dictionary, it changes subjects quite often, but it is not given to boasting. It is neither optimistic nor pessimistic. Its readers are turned loose, so to speak, among the results of work done by an ecclesiastical organization, now 28 years of age, but of antecedents reaching back to A. D. 1826, to A. D. 1748, to A. D. 1517, to Pentecost, the Year One of the community of believers witness-bearing for Him whom God commissioned to redeem man from enslavement to sin.

We suggest to our readers that they read page 2 first. It is technically the Table of Contents. But it is also the open door through which one can discern the enterprises new and old for which our organization of Christians has accepted responsibility. And as you read, note the "diversities of operation but the same Spirit" and respond gratefully to the conviction which is legitimately your "feeling" concerning the church of the living God, or the Body of Christ, or the ecclesiastical institution of which you are a part.

Having given due heed to the 50 subjects and their subdivisions which comprise the contents of the book, you are in line to read Dr. Greever's editorial and pass thence to an account of "what happened last October in Cleveland, Ohio, when the ULCA in convention assembled, amidst a world's confusion determined under continued divine guidance to go forward." "Ours is a great church," we again quote.

—NATHAN R. MELHORN

'Unified Budget' Brings Results In Church of the Redeemer, Atlanta

- By D. L. HEGLAR

BRILLIANT highlights were painted on the financial picture of Church of the Redeemer, Atlanta, last year, when adoption of the "unified budget system" brushed receipts 40 per cent over the amount set in the annual budget.

Because of this success, the congregation was unanimous in adopting the system again this year. The

GEORGIA budget has been set at \$54,000 as compared with \$34,000 last year. Under the unified system, all finances are placed in the budget and no appeals for money are made during the rest of the year.

The Rev. John R. Brokhoff is pastor of this church which, in the last two years has grown from 792 to 1,003 confirmed members. During the same period the communing membership has increased from 386 to 664. Adult accessions last year numbered 275.

Because of the increased number of worshipers an additional service has been added at 8.30 A. M. each Sunday.

A Timothy Club has been organized, composed of nine young people who are offering themselves for full-time work in the church—six boys for the ministry and three girls for parish work. These members are Julian Ford, Dot Durocher, Bill Hartman, Dick Heimerich, Jerry Hibbard, Marcia Marth, Louie Meyerholtz, Marjorie Norvelle, and Wendell Norvelle. This club meets weekly with Pastor Brokhoff.

HOLY TRINITY, Elberton, held the first service in its new church building on Christmas Eve when the Sunday school presented a pageant. More than 80 persons were present. The congregation has 61 members after having a 20 per cent increase during the past year. The pastor, the Rev. Hugh E. Baumgartner, Jr., reports that the congregation is moving forward with new zeal now that after eight years it has its own place of worship. The

new church is built of Georgia granite. Many of the members gave months of their time in cutting and hauling this stone. The congregation has paid all of its benevolence and its two-year quota for Lutheran World Action.

THE CHURCH OF THE REDEEMER, Macon, held a mortgage burning and Thanksgiving service Nov. 24. This was the 26th anniversary of the erection of the present church edifice, which was started on Thanksgiving Day, 1920. The service marked complete liquidation of the indebtedness of the congregation. Mrs. Maynard Rankin, Mrs. Josephine Feb, Curt Mueller, Charles I. Feb, III, and Robert F. Shelby, Jr., participated.

Improvement Programs Underway In Southern Illinois Churches

By WILLIAM SWARBRICK

CAIRO—Despite building restrictions and shortage of materials, four southern Illinois congregations are engaged in church improvement programs.

Members of Peace Church, Chester, the Rev. Opal Meyer pastor, are meeting in an Episcopal church while an \$11,000 remodeling program is underway on their own building. Improvements will include basement, new heating plant, kitchen, and church school rooms.

Mt. Joy, a rural church near Murphysboro, of which Dr. William J. Boatman is supply pastor, has installed electric lighting, sponsored construction of a crushed-rock road to the church, and painted the church exterior. This congregation recently inaugurated the use of offering envelopes and is holding successful monthly family night gatherings.

The new six-room parsonage for Mt. Calvary Church, DeSoto, the Rev. Robert Hooker pastor, is completed and occupied. Use of the clerical robe has been inaugurated. Plans for the future include robes for the choir, redecoration of the chancel,

and new altar paraments.

Mt. Moriah Church, Anna, the Rev. William Swarbrick pastor, has completely renovated the church interior. Stewardship advancement in this congregation was indicated by a 40 per cent increase in financial receipts over the previous year. Lutheran World Action offerings exceeded the congregation's synod apportionment.

REEN MEMORIAL CHURCH, St. Louis, the

Rev. Carl Empson pastor, has launched a loyalty campaign under the sponsorship of the Brotherhood. A fund of \$6,900 is being sought to liquidate debt and make needed building repairs.

SOUTHERN CONFERENCE, at a recent meeting in Zion Church, Mt. Carmel, determined to hold a Lutheran Youth Camp annually on conference territory. A camp committee is to be appointed each year.

Churches Assist Neighboring Mission

SUNDAY SCHOOL attendance in Paintertown, Pa., had been good for the past 75 years, but church attendance was very low. The reason: There was no church.

But the picture changed rapidly a year ago when Pastor Paul N. Schnur of Holy Trinity Church in near-by Irwin called

the field to the attention of Pittsburgh Synod's Missionary Superintendent Donald L. Houser. A survey revealed the need for a church. Residents of the community and members of the Sunday school expressed a desire for one. The first service was held Jan. 20, 1946, in the Paintertown School.



CHECK FOR \$1,000 is presented by Zion congregation, Ruffs Dale, to furnish the chancel of Paintertown's proposed church. Left to right are Robert Hobaugh, Paintertown Church councilman; the Rev. H. Edmund Pfeifer, pastor; the Rev. Luther Fackler, pastor of Zion Church; Edward Geiger, Paintertown Church secretary; the Rev. Donald L. Houser, synod missionary superintendent; Mrs. Irene Ferguson, president of the Aid-Missionary Society of Paintertown Church; and William P. Houser, father of the missionary superintendent and lay president of the Ruffs Dale church.

Formal organization of Paintertown Evangelical Lutheran Church took place April 7. The Rev. H. Edmund Pfeifer, who also is pastor of St. Mark's Church, Traf-ford, was called. To date there are 120 confirmed members.

Still needed is a place of worship. But this picture too will change this spring when construction begins. Aid from neigh-boring congregations is making it possible. Holy Trinity congregation in Irwin pur-chased a lot for the Paintertown mission church. Recently, Zion Church of Ruffs Dale presented a check for \$1,000 which will be used to furnish the chancel of the new church. The Rev. Luther E. Fackler is pastor of the Ruffs Dale church.

CAMPUS

Hartwick receives funds

The Hon. Charles Smith, Oneonta, N. Y., patron and benefactor of Hartwick College for the past 17 years, has made the college the recipient of a bequest approximating \$50,000. The Hon. Abraham L. Kellog,

president of the Board of Trustees for 15 years, died Aug. 25, and in his will made the college the beneficiary of a trust fund of approximately \$150,000. Neither of these bequests will be available until the claims of the other beneficiaries have been sat-isfied.

A tract of land comprising 40 acres of woodland located southwest of the present campus has been presented to the college by Mr. and Mrs. Charles N. Bingham, life-long residents of Oneonta. In recognition of their gift Mr. and Mrs. Bingham have been elected to membership on the Hon-orary Board of Patrons of the college.

The Rev. Louis van Ess, rector of St. James' Episcopal Church, Oneonta, and as-sistant professor of history, has set up a loan fund to aid needy students attending Hartwick. The fund will be made available to any student who has done creditable work for one semester. The student may borrow up to \$75 a year and no more than \$200 during the four years of college. An interest rate of 3 per cent will be charged in order to perpetuate the fund. Loans and interest accumulated are payable within three years after graduation, or within two

KEEP IT GOING!

SEND NOW, to Fight Winter's Cold To Warm the Freezing

FOOD

Spam, Crisco, Cocoa, Bouillon Cubes,
Canned Milk and Vegetables

SHOES

All Sizes, Rubbers, Boots,
Galoshes, Slippers

CLOTHES

Coats, Underwear, Socks, Stockings,
Bathrobes, Suits, Dresses

BEDCLOTHES

"The numb, cold in Europe this winter is in danger of chilling man's very soul in misery and despair. Let us warm the freezing with our Christian love and our clothing."

. . . Franklin Clark Fry,

President, Lutheran World Relief, Inc.

MAKE YOUR CHURCH A DEPOT

SHIP TO { **Lutheran World Relief, Inc.,**
N. 13th St. & Bushkill Drive,
Easton, Pennsylvania

KEEP IT GOING thru LUTHERAN WORLD RELIEF

years after withdrawal from the college. Four members of the Hartwick College Choir were elected to represent Hartwick in the all-state collegiate choir at the 11th annual conference of the New York State School Music Association.

Wagner becomes airport

The Wagner College athletic field is being used as a landing place for the experimental helicopter air-mail program which the New York Post Office Department inaugurated Jan. 6 in an effort to give better service to suburban areas of the city. The site was chosen because it had the college buildings as distinctive landmarks and had no obstructions.

Student shortage

Not enough students will be graduated by ULC seminaries during the next two years to replace pastors who will die and retire, according to the Board of Education. Enrollment as of Nov. 1, 1946, dropped to 275. Not all of these are members of the ULC. The figure represents a slight increase over 1945, when 267 were enrolled, and a large decrease in comparison with 1944, when 348 were in the theological schools.

Undergraduate enrollments according to seminaries are: Chicago, 13; Gettysburg, 10; Hamma, 34; Northwestern, 25; Philadelphia, 76; Saskatoon, 22; Southern, 20; Waterloo, 5; Western, 20. In all, 272 students are taking postgraduate courses.

Students see double

Authorities at Carthage College wondered why so many students were late for appointments with Dr. Martin Monson. Then a guilty ex-GI explained that they had loitered in the hall because they thought they saw their professor standing in the campus.

Both Dr. Monson and his identical twin, Dr. Melvin Monson, are members of the Carthage faculty. One is dean of men and counselor for veterans and the other, personnel director and counselor for all students. The college also has five pairs of twins among the students.

Crowded colleges

Bulging ULC colleges have a total enrollment of 9,066 students. This, according to the Board of Education, is an increase of 280 per cent over October 1943, when only 2,384 students were listed.

A total of 3,586, or 39.5 per cent, of the students belong to the Lutheran Church. Carthage leads with 61.7 per cent and Midland is second with 55.6 per cent. In one college, however, more Baptists than Lutherans are enrolled and in another more Catholics than Lutherans. Former GI's make up 77 per cent of the total figure.

Enrollments according to colleges are: Carthage, 629; Gettysburg, 1,084; Hartwick, 433; Lenoir Rhyne, 761; Marion, 130; Midland, 462; Muhlenberg, 1,207; Newberry, 549; Roanoke, 601; Susquehanna, 463; Thiel, 496; Wagner, 834; Waterloo, 169; Wittenberg, 1,248.

It's a Big Step!

From high school to a college education
From life at home to living with others
From supervision to responsibility

Marion College

"The only junior college in the United Lutheran Church"

Teaches how to study

Gives careful supervision of social growth

Provides opportunity for character development

IN DISTINCTIVELY CHRISTIAN ATMOSPHERE

Courses in—liberal arts, home economics, pre-nursing, pre-social work, pre-church work, merchandising, business, pre-technician, music, speech, church music.

For information write—

The Rev. Henry E. Horn, President
Box K, Marion, Virginia

St. Olaf, Evangelical Lutheran college at Northfield, Minn., with an enrollment of 1,581, has the largest student body of 36 colleges affiliated with the National Lutheran Council. The schools had a total of 21,572 students in September. Of these 10,370 were veterans.

Church in the kitchen

The church kitchen has become a customary part of the nave at University Church, Cambridge, Mass. Because of swollen enrollments at colleges in greater Boston, congregations are so large that an average of 25 students overflows the auditorium and must sit in the kitchen every Sunday.

The 22 colleges in the area have enrolled 646 Lutheran students, largest number in the history of Lutheran student work there. Harvard has 198 and Massachusetts Institute of Technology, 170. Attendance at the church averaged 172 during the fall.

Midland

Of the 1,027 men and women who have been graduated by Midland College since 1891, a total of 150 have entered full-time church work. According to a recent survey of the ULC Board of Education, 130 became ministers, eight became missionaries, and 12 entered other religious work.

Approximately one-third of Midland's graduates were listed as educators. Other classifications included: Business, 93; medicine, 22; law, 6; miscellaneous, 372.

Speaker at the opening convocation of the second semester, Jan. 27, was Governor Valdemar Peterson. Nebraska's first citizen is a member of First Lutheran Church, North Platte.

Churches Help Prisoners, Orphans

By DOUGLAS A. CONRAD

PRISONERS AND ORPHANS were among the unfortunates with whom congregations in the Nova Scotia

NOVA SCOTIA Synod shared the Christmas spirit. Luther Leaguers from St. Matthew's

Church, Rose Bay, conducted a service and sang carols in the county home at Dayspring. Sunday school children of Zion Church, Lunenburg, and Grace Church, First South, collected gifts for children in the Children's Hospital, the Jost Mission, and the Protestant Orphanage in Halifax. Members of the church school in Resurrection Church, Halifax, donated fruit and candy to the Protestant Orphanage.

RESURRECTION CHURCH, Halifax, raised its two-year quota of \$1,000 for Lutheran World Action by the end of 1946. One local society has adopted an English family, to whom foodstuffs will be sent for six months. Another society has sent clothing to a needy family in Austria. Resurrection

WANT TO PURCHASE

One used copy of Seeberg's Textbook of the History of Doctrines. Address: John H. Leith, 175 Lawrence Street, New Haven, Conn.

LLOYD A. POTTEIGER

PAINTER and INTERIOR FINISHER

222 S. Carol Boulevard

Highland Park Upper Darby, Pa.

Sunset 3224

Estimates and color schemes
submitted on request.

When in the Palm Beaches visit

The First United Lutheran Church

318 LAKEVIEW AVENUE

WEST PALM BEACH - FLORIDA

Rev. William Long Dowler, Pastor

CHURCH SCHOOL 9:45 A.M.

THE SERVICE 11:00 A.M.

A HEARTY WELCOME AWAITS YOU

MIAMI—FLORIDA

HOLY TRINITY CHURCH

200 S. W. EIGHTH AVENUE

LUTHER A. THOMAS, D.D., Pastor

CHURCH SCHOOL 9:45 A.M.

CHIEF SERVICE 11:00 A.M.

This Church Welcomes You

congregation recently adopted the largest budget in its history. It was \$8,700.

CHILDREN OF THE CHURCH festivals were held recently in Zion Church, Lunenburg, and St. Matthew's Church, Rose Bay.

Student Service Programs Merged; Bremerton Lutherans Erect Church

By FRANK S. BEISTEL

PROGRAM of the Lutheran Student Service Association of Oregon has been merged with that of the National Lutheran Council's student service commission. A campaign has been arranged to finance it.

The Oregon association was started 20 years ago when no Lutheran student organization was functioning in colleges and universities of northwestern United States. It was supported by Lutheran bodies having constituents in that area.

Student work has been carried on at University of Oregon, Eugene; Oregon State College, Corvallis; and teachers' colleges at Monmouth, Ashland and La-Grande.

PASTOR PAUL A. HOCH and family have moved 102 times. It wasn't because they

You Will Need These Special Bulletins For More Effective Easter Season Services

For Palm Sunday

The Triumphal Entry

A beautiful addition to the Palm Sunday service, maintaining the high standard of excellence in subject matter and beauty in appearance which has characterized our earlier Palm Sunday bulletins. The four-color illustration is a reproduction of the famous Palm Sunday scene as depicted by the 19th century artist, Dubufe. Pages 2 and 3 are blank while page 4 contains an appropriate Palm Sunday message.

UM 7P..\$1 a hundred to non-subscribers
75 cents a hundred to subscribers
Plus Postage

For Easter Sunday

Christ's Appearance To Mary

An attractive and unique bulletin featuring a four-color posed photograph by the world-famed Oberammergau Passion Play actors, showing Christ's Appearance To Mary. Pages 2 and 3 are blank. Page 4 contains an Easter message.

UM 7E..\$1 a hundred to non-subscribers
75 cents a hundred to subscribers
Plus Postage

A Devotional Guide For Lent

If I Be Lifted Up

by William R. Seaman

Daily readings for each day of Lent—from Ash Wednesday through Easter—including a selected Scripture text, devotional reading and a prayer. Attractively presented with a four-color cover illustration. Pocket size. Ideal for distribution to every member of the congregation.

\$2 a hundred

Order From

The United Lutheran Publication House

1228 Spruce Street, Philadelphia 7, Pa.

Chicago 11
Columbia 3

Pittsburgh 22
Baltimore 1

couldn't make up their minds, but rather because the congregation of Messiah Church, Bremerton, Wash., worshiped for almost a year in the parsonage. This necessitated the family's moving twice a week—out on Saturday, in on Monday.

The davenport was most inconvenient to move. Largely because of it, the congregation now has a church. It came about in this way:

Pacific Synod opened a mission in Bremerton when the influx of war workers at the navy yard boosted the population from 15,000 to 90,000. Even after V-J Day housing units were scarce. The congregation had tried to purchase one in Bremer-

ton One Saturday night as the pastor and a member of the congregation were having a particularly difficult time with the davenport, they determined to seek again for a temporary church building. This time they looked in a neighboring town and found a 100-foot barracks which was purchased for \$250.

Lumber salvaged from the barracks has provided a 20 x 40-foot church "complete with tower and bell." In it are four classrooms, chancel and a vestibule.

MORE THAN 70 per cent of the Lutheran World Action quota for 1946-47 has been paid in Pacific Synod.

Chairman L. H. Steinhoff reports that \$15,404 had been paid by Dec. 31. The following congregations have gone beyond the two-year goal: Centralia; Chehalis Central, Seattle; University, Seattle; Longview, and Yelm, in Washington; Eugene Oregon; and Juneau and Sitka, Alaska.

MR. ELWOOD L. BOWMAN of the church extension department of the Board of American Missions consulted recently with church councils of congregations looking forward to building programs. Location of buildings, architectural plans, and financial resources were discussed and advice given in relation to church extension loans.

Visits to the two Alaska congregations were among those scheduled, but "Kin Winter" put on his seasonal show and the flying secretary was grounded.

HERE AND THERE: Zion Church, LaGrande is planning to establish a local hospital benefit fund for needy Lutheran residents and transients. . . . Cornerstone of St. James Church, Seattle, was laid Jan. 2. . . . A 16-mm. sound motion picture projector has been given as a memorial to Trinity Church, Everett. . . . Columbia District Luther Leagues presented myrtlewood offering plates to Christ Church, Portland. . . . Surveys during the year morning services in University Church, Seattle, revealed that 45 per cent of those in attendance were members and 55 per cent were strangers. This church paid 25 per cent on its apportionment. . . . Former ex-servicemen are on the council of

When in SAN FRANCISCO
VISIT HISTORIC

ST. MARK'S LUTHERAN CHURCH

"Founded 1849"

1135 O'FARRELL STREET

CHURCH SCHOOL—9:45 A. M.

CHIEF SERVICE—11:00 A. M.

YOUTH VESPER—7:00 P. M.

J. George Dorn, D.D., Pastor

IN SEATTLE

A FRIENDLY WELCOME AWAITS YOU

at

Central Lutheran Church

Eleventh Avenue at East Olive Street
(Near Downtown)

H. STANLEY HOLMAN, Pastor

CHURCH SCHOOL 9:45 A. M.

DIVINE SERVICE 11:00 A. M.

When in the Nation's Capital Visit

LUTHER PLACE MEMORIAL

"The Church at the Luther Monument"

Thomas Circle, 14th and N Sts., N. W.

Sunday School for All Ages at 9:45

The Morning Service at 11:00

Fellowship Supper at 5:30 P. M.

Luther Leagues at 6:30 P. M.

Evening Worship at 7:30 P. M.

L. Ralph Tabor, Pastor

Mark's, Bellingham. Plans are underway to purchase a parsonage for the Rev. Thomas A. Allport, pastor. . . . The Rev. W. H. Sass, who started St. Mark's Church, Seattle, as a board missionary last April, has been called as permanent pastor. In less than a year the new congregation has enrolled 90 members.

Surveys for Buildings Completed At Jennerstown Lutheran Camp

By RALPH W. BIRK

ALTOONA—Funds are being gathered for purchase of the 300-acre tract of land and the erection of field stone cabins at Jennerstown, where Lutherans of this area are establishing a leadership training camp. Surveys have been completed by experts from Pennsylvania State College as to location of cabins and other needed buildings. Congregations and groups throughout this section of

PENNSYLVANIA the state are contributing to the project at the rate of \$25 per acre of land and \$1,000 per cabin. Erection of some buildings on the site may begin in early spring. The Men's League of Johnstown sponsored a concert by the St. Olaf Choir, Feb. 1. Proceeds were placed in the camp fund. Recent report of the Rev. James N. Fisher, treasurer of the Lutheran Camp Association, showed receipts of \$6,386, and expenditures of \$3,076.92.

RENOVATED sanctuary and Sunday school rooms of First Church, Johnstown, are now in use. The sum of \$25,000 has been spent in the past two years on improvements.

A recent service of rededication marked continuation of a campaign for increased Sunday school attendance. A goal of 25 per cent increase in new members was announced in October and reached by Christmas.

ON THE LAST Sunday morning of 1946, a service honoring men and women of First Church, Altoona, who served in the armed forces during the past war, was conducted

by the Rev. L. H. Rhoads, pastor. The large service flag, which has hung in the sanctuary since the beginning of the conflict, contained 306 stars, 14 of them gold.

A COMMITTEE of visitors has been active during the past year in winning new members and reclaiming lapsed ones for Trinity Church, Bedford. Seventy-four new members have been added to the congregation, 28 children were baptized, and giving for benevolent causes has increased from \$2,242 in 1945, to \$4,714 in 1946. The communicant membership of this congregation has now reached 390. Plans are being made to finance building improvements and the support of a mission parish abroad. Use of visual aids, slides and

When in St. Louis, Missouri, visit

FAITH LUTHERAN CHURCH

ARTHUR M. NEUMANN, Pastor

2831 N. Kingshighway (5000 W)

SUNDAY SERVICES 10.45 A. M.

THE FIRST ENGLISH LUTHERAN CHURCH



3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

CLERICAL PULPIT ROBES

Choir Gowns in All Styles

CASSOCKS

SURPLICES—STOLES

CHURCH HANGINGS

ALTAR LINENS

CLERICAL SUITS—CLOAKS

RABATS—RABAT VESTS—COLLARS—SHIRTS

Inquiries Invited

C. M. ALMY & SON, INC.

562 Fifth Avenue, New York 19, N. Y.

sound films has increased Sunday evening attendance.

THE REV. JAMES N. FISHER, pastor of the Davidsville parish for the past two and a half years, has accepted the call to Emmanuel Church, New Philadelphia, Ohio, effective Jan. 1. Pastor Fisher is a graduate of Gettysburg College and Seminary. Prior to serving the Davidsville charge he was pastor of the Pine Grove Mills parish for five years and associate pastor of First Church, Johnstown, for 14 months.

THE REV. JOHN HOENSTINE began his duties as pastor of the Bellwood parish recently. He is a graduate of Wittenberg College and Hamma Divinity School. He served as pastor of the Garrett parish, Somerset County, before coming to Bellwood. Following his graduation from the seminary he became a member of the Indiana Synod and served at Columbia City before returning to Pennsylvania. At Bellwood he succeeds the Rev. R. P. Knoebel who relinquished his duties in order to return to U.S. Army chaplaincy.

Sassamansville Parish is Divided; Spring City Burns \$16,000 Mortgage

By SAMUEL E. KIDD

NORRISTOWN—The Sassamansville-Niantic parish, a rural charge of four congregations, has grown to the point where, by amicable agreement, it has been determined to separate it into parishes of two congregations each. Christ Church, Niantic, and Trinity Church, Bechtelsville, will

PENNSYLVANIA

form a parish consisting of 895 baptized members with a communing membership of 518. St. Luke's Church, Gilbertsville, and St. Paul's Church, Sassamansville, will form a parish of 656 baptized members with a communing membership of 341. The division of the parish was accomplished during a vacancy in pastorate. The Rev. George W. Fritch, who served the parish until recently, has begun his work as pastor of St. Peter's Church, Scranton.

We are now at the crossroads.
Will it be Christ?

Christ or Confusion

Edited by H. TORREY WALKER

Pastors have a great responsibility in seeing that their congregation makes the right decision. To aid in steering the proper course is the reason for this 1947 collection of 18 Lenten sermons written by prominent pastors of the ULC.

Each sermon, based on a selected Gospel text, is complete in itself. However, the collection will serve as a great fund of basic material for your own Lenten preaching. Order your copy now and see how stimulating this collection of Sermons will be to you this Lenten season.

\$2

Sermons are included for the Sundays preceding and during Lent, Ash Wednesday, the Holy Week, Palm Sunday and Easter, as well as a special sermon on the Seven Words on the Cross.

The United Lutheran Publication House

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Chicago 11, Ill. Pittsburgh 22, Pa. Columbia 3, S. C. Baltimore 1, Md.

SPRING CITY CHURCH burned a \$16,000 mortgage as the feature of its 75th annual congregational meeting Jan. 22. The debt was incurred in 1935 when extensive renovations were made. On a debt-reduction committee whose efforts spearheaded a \$7,000 effort the past three years were Charles Barndt, W. Paul Youngblud, Sr., Robert B. Schindler, B. Harris Bickhart, Sr., Claude Wagoner, Robert W. Hallman, Sr., Clayton Latshaw, and the Rev. Joseph L. Schantz, pastor.

ANOTHER CHURCH has added its name to the growing group of parishes which have paid their Lutheran World Action two-year quotas in full. Transfiguration Church, Pottstown, the Rev. Theodore L. Fischer pastor, accomplished this at the year's end.

MR. GEORGE LOUDEN retired from the council of St. John's Church, Center Square, after serving that congregation continuously for 20 years.

TWO POTTSOWN HOSPITALS have Lutheran chaplains under the Ministerium of Pennsylvania's Board of Inner Missions program. The Rev. Robert M. Lamparter of St. John's Church is serving as chaplain at the Homeopathic Hospital. The Rev. Asa S. Wohlsen of Grace Church is serving as chaplain at the Pottstown Hospital. The Rev. Arthur Chatten is supervising this program for the board.

THE ANNUAL congregational meeting of Grace Church, Pottstown, authorized the purchase of an additional plot of ground which will make the site of the proposed new building 140 x 240 feet.

OIL HEATING units are being installed in the two churches of the Schwenksville parish.

Wisconsin Welfare Society Seeks Larger Support from Constituency

By CHARLES A. PULS

NATIONAL LUTHERAN COUNCIL churches in Wisconsin point with pride to the growth of

their prize project—the Lutheran Welfare Society of Wisconsin. Organized in 1936, and reporting only 400 members and \$1,600 in expenditures a year later, the society has grown into a powerful social welfare institution with a \$100,000 budget for 1947. Over 15,000 persons contributed in 1946. Despite this growth, only 8 per cent of the constituency carries the load. Wisconsin Lutherans are out to "win" the missing 92 per cent.

UNIVERSITY OF WISCONSIN has a present enrollment in excess of 18,700 students. Of these, 3,000 are Lutherans—two-thirds of them representing National Lutheran Council churches. Pastor A. H. Hetland is the campus pastor, while the Rev. Corliss

NEW WRITERS NEEDED

FREE DETAILS

New writers needed to re-write ideas in newspapers, magazines and books. Splendid opportunity to "break into" fascinating writing field. May bring you up to \$5.00 per hour spare time. Experience unnecessary. Write today for details. **NO OBLIGATION.** Postcard will do.

COMFORT WRITER'S SERVICE

210-A5 South Seventh (2), St. Louis, Mo.

WESTERN THEOLOGICAL SEMINARY

Offers a Standard Three-Year seminary course under an experienced faculty.

For information address:
Thomas D. Rinde, Dean
Fremont, Nebraska

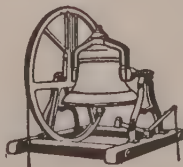
For Rent: BEST RELIGIOUS FILMS

Authorized Lutheran distributor for Bell & Howell Filmosound 16mm. motion picture projectors

Write for literature

LUTHERAN FILM SERVICE

Richmond, Illinois



MENEELY BELL CO.

22 RIVER ST.,
TROY, N. Y.

BELLS

Rasmussen, a former chaplain, ministers at two widely separated branches. During the second semester, all Sunday night student activities will be held in Luther Memorial, Madison.

The university recently adopted an expansion program. Notice has been served to near-by property owners that the university will need their property for future development. Luther Memorial's half-million dollar church will be in the heart of the new campus. Three other churches, with relatively new buildings, will have to move. "An island of churches" has been set up, and Luther Memorial has been as-

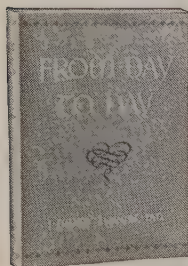
sured immunity to the expansion program. There has been a race among the various denominations to locate student centers on "church island."

THE SYNOD OF THE NORTHWEST has called its fourth full-time field missionary. He is the Rev. George E. Dressler, who since February 1945 has served as assistant pastor at Luther Memorial in Madison. Pastor Dressler started Feb. 1 to canvass a field in the Milwaukee area. Recently one mission in the area was organized, and now Pastor Dressler and the veteran missionary Dwight Shellhart have two more congregations in the making.

From Day To Day

By

J. Henry Harms
D.D.



Fulfilling a definite need for an inspiring book of daily meditations which every Christian will want as a vital source of spiritual strength throughout the year.

Written in a popular style, each day's meditation begins with a Scripture reading, follows with an appropriate sentence, features a two- or three-minute devotional reading and concludes with a prayer. Also included, are prayers for special days throughout the year as well as some of the outstanding prayers written by Doctor Harms for his previous devotional booklets.

\$1.75

Order Your Copy From

The United Lutheran
Publication House

1228 Spruce Street, Philadelphia 7, Pa.

Chicago
Pittsburgh

Columbia
Baltimore



SLIPS IN THE TYPE

When the Rev. George E. Dressler announced his resignation to become a field missionary, readers of *The Wisconsin State Journal* got a tremendous chuckle out of the story. The headline read: DRESSLER RESIGNS AS ASSAILANT PASTOR OF LUTHER MEMORIAL.

AFTER 18 YEARS as pastor at Waterloo and Marshall, the Rev. F. O. Broesicke left Feb. 1, to begin work at Goliad, Texas. During his pastorate, both congregations doubled their membership, both became debt-free, the Waterloo congregation built a beautiful edifice and the Marshall building was remodeled.

TRINITY CHURCH, Marshfield, knows how to put one and one together and make one! This church originally consisted of two old dwellings which were put together, harmonized and unified. Most of the fine woodwork betrays the skill of the pastor's hands. The congregation met Dec. 1, to dedicate many new furnishings marking the end of an improvement program started in 1930 when the Rev. C. A. Kipps became pastor. These include: a new organ, new doors, cathedral windows, altar rail, baptismal font, choir pews, chancel hanging and communion equipment.

ZION'S, HORICON, the Rev. P. A. Feustel, pastor, on Dec. 1. dedicated an electric o

an in memory of four men in the congregation who lost their lives in the war.

SUBSCRIBERS TO THE LUTHERAN who read about missionary activities in Wisconsin may be led to believe the state has been "sewed up" for the ULC. The fact is, that the ULC is fifth among the Lutheran bodies in the Badger State. In order of their size: The Wisconsin Synod, the Missouri Synod, the Evangelical Synod (formerly Norwegian), the American Lutheran Church, the ULC, the Augustana Synod, and the Danish Synod.

DATES for the two summer schools at Green Lake have been set. They are: July 1-19, and Aug. 3-9. Enrollment is limited to 225 at each school. Preparing the curriculum are the Rev. C. H. Zeidler, the Rev. M. C. Johnson, and Dr. C. A. Puls. This will be the eighteenth season. In time the ULC group expects to own alone, or jointly with some other Lutheran body, a camp site where an expanded program can be developed.

THE 1947 PRE-LENTEN RETREAT of the Wisconsin Conference was held Feb. 3 in Redeemer Church, South Milwaukee, the Rev. Harold Gruhn pastor.

REDEEMER, South Side, Milwaukee, celebrated its 40th anniversary Dec. 15, with services of rededication. In preparation for the celebration the building was completely redecorated. A new cross, candlesticks and vases were given as memorials. Speaker was the Rev. Paul E. Bishop. The Rev. H. W. Gruhn is the pastor.

DECEASED

Carl Edward Carlson

Carl Edward Carlson, treasurer of the Michigan Synod since 1942, died at Kalamazoo, Mich., Dec. 27, after a brief illness resulting from a cerebral hemorrhage. He was born in New Bedford, Ill., March 18, 1887.



Mr. Carlson was employed as an auditor by the State of Michigan at the time of his death. He was a member of Trinity Church, Kalamazoo, and had intermittently served as financial secretary and



*A time-saver
for teachers,
pastors, par-
ents, leaders*

A thousand stories,
anecdotes, poems
to drive home a
point effectively
and teach a les-
son quickly. \$2.50

At your bookstore.

Association Press

Our EASTER PLAYS and PAGEANTS

Will increase the reverence and inspirational value of your Easter Service in Church or School



The Shadow of the Cross: by Aileen Sargent. New, dramatic and impressive. 5 main char., chorus, tableaux 35c
The Dawning: by Lyman R. Bayard. The wonderful pageant of the Resurrection of Jesus 50c
The Holy Sepulchre: Bayard 50c
The Questioner: Bayard 50c

The Tidings: Bayard 50c
Into Galilee: Bayard 35c
Print of the Nails: Davis 50c
When Christ Arose Triumphant: Parsons 35c
The Children's Vision: Bates.. 35c
Stone Against the Heart: Irwin 35c
The Quest, an Easter Service: McLean 15c

Send 10 cents each for loan copies of pageants you wish to examine. Return in 10 days or remit balance of price. Write for catalogue.

PAGEANT PUBLISHERS,

Dept. E-17. P. O. Box 306,
WEST LOS ANGELES 25, CALIF.

treasurer of the congregation for a number of years.

Surviving are his widow, Mrs. Jessie D. Carlson; a daughter, Betty Carol of Washington, D. C.; and a son, Douglas of Kalamazoo.

Funeral services were held in Trinity Church, Dec. 31. The Rev. Arthur E. Wulf, pastor, officiated. Interment was in Riverside Cemetery, Kalamazoo.

C. Frederick Frank

The Rev. Christian Frederick William Jacob Frank, pastor of St. John's Church, Natrona, Pa., died Jan. 5. He was born Aug. 8, 1877, in Rochester, N. Y.

Graduated by Wagner College in 1896 and Philadelphia Seminary in 1899, he was ordained by the New York Ministerium in 1900.

PALM FOR PALM SUNDAY

ORDER EARLY

PALM SUNDAY, MARCH 30

We guarantee Absolute Satisfaction.

100 Heads for \$15.00 25 Heads for \$6.00

50 Heads for 9.50 12 Heads for 3.25

All Good Lengths 36-48 in.

THE NIESSEN COMPANY

We are pioneers in the handling of Palm.
1201 Race St., Philadelphia 7, Pa.

THE PAYNE-SPIERS STUDIOS INC.

DESIGNERS AND
CRAFTSMEN OF FINE

STAINED GLASS

CARVED WOODWORK

ALTAR FURNISHINGS

BRONZE MEMORIAL TABLETS

• • SINCE 1889 • •

STUDIOS AT
PATERSON, 16 NEW JERSEY

His pastorates were in Fort Plain, N. Y. 1900-06; New Castle, Pa., 1907-15; Martin Ferry, Ohio, 1915-19; Salem, Ohio, 1919-20; Trinity, Woods Run, Pa., 1921; Youngwood, Pa., 1922-36; Natrona, 1937-47.

Funeral service was held in St. John Church, Jan. 8.

Howard Allen Kunkle

Active as a home missionary until recently, Pastor Howard Allen Kunkle died Jan. 5 in the Christian Welfare Hospital in East St. Louis, Ill. He was born in Kresgeville, Pa., Nov. 11, 1870.

Pastor Kunkle received his education at East Stroudsburg (Pa.) State Normal School, Muhlenberg College, Philadelphia Seminary, and Chicago Seminary. At the latter he received the degree of master of sacred theology. He was ordained in 1900 by the Ministerium of Pennsylvania and served numerous parishes in Pennsylvania, Ontario, West Virginia, Indiana, Illinois and Missouri.

Pastor Kunkle was one of the organizers of the Synod of Central Canada and at one time served on the editorial staff of *The Canada Lutheran*.

He was called as a field missionary of the Illinois Synod in 1925. Later he transferred to the Indiana Synod. After retirement in 1944, he supplied in two of the congregations he had previously served as field missionary. They were First Church of East St. Louis and Trinity Church of Macomb, Ill.

Pastor Kunkle was stricken with a heart attack while conducting a service in Trinity Church, Nov. 10. A subsequent stroke on Dec. 31 resulted in his death.

The funeral service was conducted in First Church, East St. Louis, by Pastor Marvin Reichert. Assisting him was the Rev. Arthur Neumann of Faith Church, St. Louis. National Lutheran Council pastors of St. Louis served as pallbearers.

Pastor Kunkle was married in 1902 to Gertrude Rinker of Monroe County, Pa. She died while he was pastor of Palmyra Church, Palmyra, Pa. To them one child was born, the Rev. Howard R. Kunkle.

low pastor of Holy Sacraments (Missouri Synod) Church, St. Louis. In 1926 he married Amanda Graebe of East St. Louis, who survives him.

Edgar Sutherland

The Rev. Edgar Sutherland, retired pastor of the New York Synod residing at Suffern, N. Y., died Dec. 6. He was born in Bergen County, N. Y., Oct. 14, 1867.

A graduate of Gettysburg College and Gettysburg Seminary, he was ordained by the Susquehanna Synod in 1896. He served pastorates in Cumberland, Md., 1895-1902; Breakabeen, N. Y., 1904-06; East Schodack,

N. Y., 1906-11; Woodstock, N. Y., 1911-14; Round Top, N. Y., 1915-17; Black Lake, N. Y., 1917-23; West Fulton, N. Y., 1923-24.

Funeral service was held Dec. 9 at Airmont, Suffern. Interment was in the Lutheran Cemetery, Airmont.

ULC CALENDAR

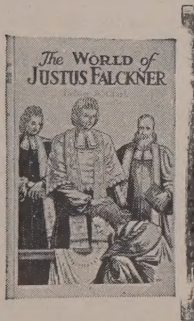
MARCH

- 3- 4. Stewardship Secretaries' Conference, Columbus, Ohio.
- 5- 6. ULC Synod Presidents, Columbus, Ohio.

A CHRISTIAN PIONEER INFLUENCES AMERICAN PIONEERING

THE WORLD of JUSTUS FALCKNER

by Delber Wallace Clark



American colonialism was just beginning—so was Justus Falckner's world. Delber Wallace Clark, an Episcopalian clergyman, writes this fascinating and revealing story of Falckner and his world—how his influence shaped Christian development in New York City and Hudson Valley communities where he served as America's first Lutheran pastor to be ordained on its shores. Falckner dared to establish the church in territory previously untouched by pastoral care. Clark writes of Falckner's experience as one who re-lives this pioneer's harrowing experience in sparsely settled, Indian-infested country. How his Christian work influenced social, economic and political life in those days makes interesting, valuable reading in THE WORLD OF JUSTUS FALCKNER.

Price, \$2.50

Here is a book that Lutheran laymen, pastors and students will enjoy with equal enthusiasm. Each page reflects painstaking, carefully checked research by the author. Written in simple, direct, moving language for a wide range of readers.



ORDER YOUR COPY NOW

THE UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street, Philadelphia 7, Pa.

Chicago 11

Pittsburgh 22

Columbia 3

Baltimore 1

IN CONCLUSION

THIS WEEK IN Grand Rapids, Mich., the air is full of talk about "integrated curricula" and "creative motivation" and "trends in parent-teacher relationships." It is the annual meeting of the biggest organization in the Protestant stratosphere—the International Council of Religious Education. Actually it is 17 meetings being held at the same time, with 209 people on the program, attended by about 2,000.

And we need every bit of all that. Because one thing about modern American Protestantism is most certainly true: the fog of religious ignorance grows thicker every year.

Twenty-six chaplains of the Episcopal Church were in Washington a few months ago to talk about what they learned in the war. They said they had discovered that 50 to 75 per cent of the service men had little real sense of the meaning of religion. Doctrinal ignorance is universal among all Protestants (except the Lutherans, they were kind enough to say). Most of the men think religion means merely morality. The morality, consisting chiefly in knowing what not to do, is "negative, confused, and not very inspiring," to quote the report printed in *The Churchman*.

I HEARD A SIMILAR report a few weeks ago from a chaplain in a veterans' hospital. A majority of the men he meets have only the vaguest notion about churches and what they teach. Even the simplest religious ideas and practices are not known. From England last month there was a statement that of men aged 18 and 19 joining the navy, 40 per cent knew only the opening words of the Lord's Prayer, only 23 per cent could say the whole prayer.

It is hard to understand how such things can be in countries where the church has existed for centuries. Maybe our religious instruction is to blame.

In our religious instruction we have a lot about how kind God is to the squirrels and what bright colors he puts on the flowers. There are a few wicked men, of course, such as Judas. But God wants us to be good, and if we will kindly refrain from hitting one another in the schoolyard, all should be well.

Whereas, Christianity actually tells the truth about us. We can't live six minutes without exhibiting our egocentricity . . . (wait a minute, let's get some shorter words). Life is tragic through the centuries, because all men have the instinct to deny the supremacy of God. We need to be rescued from ourselves. The Church is God's bridgehead amid alien humans, from which He tries to conquer us by His love.

IF ALL THE PEOPLE trying to give other people religious instruction could be sufficiently shocked by the drastic importance of what they are doing, we might not have a new generation of religious illiterates. People will come to our church schools if they find out there's something important to be learned there.

Mr. Henry Luce, in a speech the other day, criticized the "non-creedal, non-theological, non-ecclesiastical, fashionable Protestantism of the last few decades" for uttering "an appalling amount of nonsense." That's not a bit too strong. And we won't make much headway in teaching our children or anyone else if we are content with this ersatz religion.

Elson Ruff



WHERE WILL YOUR

RETIREMENT
DOLLARS
COME FROM

There is only one answer to this question! They must be the result of a plan you select during your earning years.

Tomorrow's dollars have a magic power to overcome today's worries — for with the assurance they will be at your disposal, you can plan to later do the things you most enjoy — to travel, to read the books you have been too busy to look at, to pursue your hobbies, to spend long hours with friends and neighbors.

It's the soundest sort of satisfaction to know that you can retire — and that when you do, there will be an adequate income waiting for you — that will come to you every month as long as you live. A Lutheran Mutual Retirement Income policy will provide such an income at age 60 or 65.

Ask you local Lutheran Mutual agent to present a plan for Retirement Income suited to your individual requirements.

LUTHERAN MUTUAL LIFE INSURANCE CO.

Founded 1879 • WAVERLY, IOWA

Without obligation, you may send me FREE copy of your
"Retirement Income" folder.

Name Age

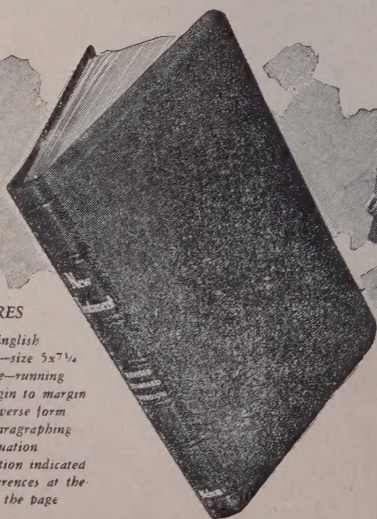
Address

City State

OLD-LINE INSURANCE EXCLUSIVELY FOR LUTHERANS

For Lenten Giving and Reading

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT



FEATURES

- Modern English
- 553 pages—size 5x7 $\frac{1}{4}$
- Large type—running from margin to margin
- Poetry in verse form
- Logical paragraphing and punctuation
- Pronunciation indicated
- Cross references at the bottom of the page

When children are presented with the Word of God, they should be given The Revised Standard Version, recommends the International Council of Religious Education

Especially suitable for gifts are the new, beautiful, leather-bound editions, with overlapping covers and red under gold edges

The soft richness of the black leather will add beauty to your own Lenten devotions, too, while the clear modern English of the text will shed new light on the Message



FOR CHILDREN AND ADULTS

Blue binding, colored jacket **\$2.00**

THIN PAPER EDITIONS.

Leatheroid, boards, red edges	3.00
Genuine Leather, limp, red under gold edges	5.00
Genuine Leather, overlapping covers, red under gold edges	6.00
Genuine Morocco, leather lined overlapping covers, red under gold edges	10.00

THOMAS NELSON & SONS • 385 MADISON AVE., NEW YORK



Denkman Memorial Library
Augustana College
Rock Island Ill
Apr 1 1949